THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion

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THE NEW-CHURCH REVIEW

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THE

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EMERSON ON SWEDENBORG

PROBABLY no essay on Swedenborg has prompted more persons to investigate the claims and teachings of the illustrious Seer than that which Ralph Waldo Emerson delivered in England in 1848, and published two years later in a volume entitled "Representative Men." Within certain limits Emerson had an unbounded admiration for the great Swede; and from that standpoint he said commendatory things that have not been surpassed. But Emerson had limitations beyond which he could not go, and which rendered the most important and truly valuable part of the voluminous writings of his subject unacceptable to him except fragmentarily; and this lack of appreciation prompted him to say considerable that was depreciatory. In this connection we should be mindful of Emerson's type of mind and of his religious affiliations. When it came to theology and Bibical interpretation, he simply could not follow Swedenborg; and Swedenborg's claims as to intromission into the spiritual world, and as to disclosing for the benefit of all humanity accurate information concerning that world "from whose bourne no traveler returns," gave him every opportunity to draw an unfavorable inference and to turn it to account. However, what he said in praise of that prophet of the new age deserves to be better known; and we are therefore now reprinting it. About one-half of the entire address, being of introductory, discursive, or

derogatory matter, is here omitted, and only that is retained which, with the exception of a few incidental remarks, is affirmative. Except for omissions (always indicated by dots, placed as a separate line when of a paragraph or more) and footnotes, this reprint is a faithful reproduction of the original. Anybody desirous of reading the entire essay can readily obtain a copy of it at any book-store or public library.—*Editors.*

SWEDENBORG

By Ralph Waldo Emerson

. . . . In modern times, no such remarkable example of this introverted mind has occurred as in Emanuel Swedenborg, born in Stockholm in 1688. This man . . . no doubt led the most real life of any man then in the world; and now, when the royal and ducal Frederics, Christians, and Brunswicks of that day have slid into oblivion, he begins to spread himself into the minds of thousands. As happens in great men, he seemed, by the variety and amount of his powers, to be a composition of several persons . . . .

His youth and training could not fail to be extraordinary. Such a boy could not whistle or dance, but goes grubbing into mines and mountains, prying into chemistry and optics, physiology, mathematics, and astronomy, to find images fit for the measure of his versatile and capacious brain. He was a scholar from a child, and was educated at Upsala. At the age of twenty-eight he was made Assessor of the Board of Mines, by Charles XII. In 1710 he left home for four years, and visited the universities of England, Holland, France and Germany. He performed a notable feat of engineering in 1718, at the siege of Frederikshald, by hauling two galleys, five boats, and a sloop some fourteen English miles overland, for the royal service. In 1721 he journeyed over Europe, to examine mines and smelting-works. He published in 1716 his "Dædalus Hyperboreus," and from this time, for the next thirty years, was employed in the composition and publication of his scientific works.

With the like force, he threw himself into theology. In 1743, when he was fifty-four years old, what is called his illumination began. All his metallurgy and transportation of ships overland was absorbed into this ecstacy. He ceased to publish any more scientific books, withdrew from his practical labors, and devoted himself to the writing and publication of his voluminous theological works, which were printed at his own expense, or at that of the Duke of Brunswick, or other prince, at Dresden, Leipsic, London, or Amsterdam. Later, he resigned his office of Assessor; the salary attached to this office continued to be paid to him during his life.* His duties had brought him into intimate acquaintance with King Charles XII., by whom he was much consulted and honored. The like favor was continued to him by his successor. At the Diet of 1761, Count Hopken says the most solid memorials on finance were from his pen. In Sweden, he appears to have attracted a marked regard. His rare science and practical skill, and the added fame of second sight and extraordinary religious knowledge and gifts, drew to him queens, nobles, clergy, ship-masters, and people about the ports through which he was wont to pass in his many voyages. The clergy interfered a little with the importation and publication of his religious works; but he seems to have kept the friendship of men in power. He was never married. He had great modesty and gentleness of bearing. His habits were simple; he lived on bread, milk, and vegetables; he lived in a house situated in a large garden; he went several

*The statements along here are not altogether accurate. So far as published, his *Regnum Animale* appeared in 1744-5; but it was never finished. He did not cease activity as a member of the Swedish Diet or Riksdag, but presented occasional papers on matters of state, such as the liquor traffic, questions of currency and finance, etc. His theological treatises were all produced at his own expense, and were published either in London or in Amsterdam. On retirement in 1747 from his assessorship, in which he had served his country most notably, his request that one-half his previous salary be continued to him was graciously granted by the King.

times to England, where he does not seem to have attracted any attention whatever from the learned or the eminent; and died at London, March 29, 1772, of apoplexy, in his eighty-fifth year. He is described, when in London, as a man of a quiet, clerical habit, not averse to tea and coffee, and kind to children. He wore a sword when in full velvet dress, and whenever he walked out carried a gold-headed cane. . . .

The genius which was to penetrate the science of the age with a far more subtle science, to pass the bounds of space and time, venture into the dim spirit-realm and attempt to establish a new religion in the world,* began its lessons in quarries and forges, in the smelting-pot and crucible, in ship-yards and dissecting-rooms. No one man is perhaps able to judge of the merits of his works on so many subjects. One is glad to learn that his books on mines and metals are held in the highest esteem by those who understand these matters. It seems that he anticipated much science in the nineteenth century; anticipated, in astronomy, the discovery of the seventh planet—but, unhappily, not also of the eighth; anticipated the views of modern astronomy in regard to the generation of earths by the sun†; in

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*Swedenborg made no attempt to establish a new religion. His general contention was, that the doctrines of the entire Christian Church of his day had departed so far from actual truth that there was no longer any unadulterated truth in them; and that for the spiritual welfare of humanity it was necessary that the foundation truths of Christianity be set forth again and demonstrated. He claimed to be the human instrument chosen and used by the Lord for that purpose. His claims are superficially rejected as preposterous, and his teachings as heretical; but those of sufficient intelligence and spirituality who investigate adequately usually come to a different conclusion. Prejudice is one thing; judgment is quite another.

†This refers to the nebular hypothesis, which is usually credited to Kant and Laplace; but Swedenborg's work on the subject appeared in 1734, twenty-one years before Kant's, and sixty-two years before Laplace's. It is quite possible that Kant got his first ideas on this subject from Swedenborg, since in a little work published by

magnetism, some important experiments and conclusions of later students; in chemistry, the atomic theory; in anatomy, the discoveries of Schlichting, Monro, and Wilson; and first demonstrated the office of the lungs. His excellent English editor magnanimously lays no stress on his discoveries, since he was too great to care to be original; and we are to judge by what he can spare of what remains.

A colossal soul, he lies vast abroad on his times, uncomprehended by them, and requires a long focal distance to be seen; suggests, as Aristotle, Bacon, Selden, Humboldt, that a certain vastness of learning, or *quasi* omnipresence of the human soul in nature, is possible. His superb speculation, as from a tower, over nature and arts, without ever losing sight of the texture and sequence of things, almost realizes his own picture, in the "Principia," of the original integrity of man. Over and above the merit of his particular discoveries is the capital merit of his self-equality. A drop of water has the properties of the sea, but cannot exhibit a storm. There is beauty of a concert, as well as of a flute; strength of a host, as well as of a hero; and in Swedenborg those who are best acquainted with modern books will most admire the merit of mass. One of the missouriums and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars. His stalwart presence would flutter the gowns of a university. Our books are false by being fragmentary; their sentences are *bon-mots,* and not parts of natural discourse; childish expressions of surprise or pleasure in nature; or, worse, owing a brief notoriety to their petulance or aversion from the order of nature—being some curiosity or oddity, designedly not in harmony with nature, and purposely framed to

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him in 1766 he acknowledges some acquaintance with Swedenborg, having read the eight volumes of his "Arcana Coelestia"; which reading, it may be added, may have supplied him with some of the germ ideas of his metaphysical system as first set forth in 1771 in his thesis *De Mundi Sensibilis atque Intelligibilis Forma et Principiis.*

excite surprise, as jugglers do by concealing their means. But Swedenborg is systematic, and respective of the world in every sentence; all the means are orderly given; his faculties work with astronomic punctuality, and this admirable writing is pure from all pertness or egotism.

Swedenborg was born into an atmosphere of great ideas. 'Tis hard to say what was his own; yet his life was dignified by noblest pictures of the universe. The robust Aristotelian method, with its breadth and adequateness, shaming our sterile and linear logic by its genial radiation, conversant with series and degree, with effects and ends, skilful to discriminate power from form, essence from accident, and opening by its terminology and definition high roads into nature, had trained a race of athletic philosophers. Harvey had shown the circulation of the blood; Gilbert had shown that the earth was a magnet; Descartes, taught by Gilbert's magnet, with its vortex, spiral, and polarity, had filled Europe with the leading thought of vortical motion, as the secret of nature. Newton, in the year in which Swedenborg was born, published the "Principia," and established the universal gravity. Malpighi, following the high doctrines of Hippocrates, Leucippus, and Lucretius, had given emphasis to the dogma that nature works in leasts—"*tota in minimis existit natura.*" Unrivalled dissectors, Swammerdam, Leuwenhoek, Winslow, Eustachius, Heister, Vesalius, Boerhaave, had left nothing for scalpel or microscope to reveal in human or comparative anatomy; Linnæus, his contemporary, was affirming, in his beautiful science, "Nature is always like herself;" and, lastly, the nobility of method, the largest application of principles, had been exhibited by Leibnitz and Christian Wolff, in cosmology; whilst Locke and Grotius had drawn the moral argument. What was left for a genius of the largest calibre, but to go over their ground, and verify and unite? It is easy to see, in these minds, the origin of Swedenborg's studies, and the suggestion of his problems. He had a capacity to entertain and vivify these volumes of thought.

Yet the proximity of these geniuses, one or other of whom had introduced all his leading ideas, makes Swedenborg another example of the difficulty, even in a highly fertile genius, of proving originality, the first birth and annunciation of one of the laws of nature.

He named his favorite views, the doctrine of Forms, the doctrine of Series and Degrees, the doctrine of Influx, the doctrine of Correspondence. His statement of these doctrines deserves to be studied in his books. Not every man can read them, but they will reward him who can. His theologic works are valuable to illustrate these. His writings would be a sufficient library to a lonely and athletic student; and the "Economy of the Animal Kingdom" is one of those books which, by the sustained dignity of thinking, is an honor to the human race. He had studied spars and metals to some purpose. His varied and solid knowledge makes his style lustrous with points and shooting spicula of thought, and resembling one of those winter mornings when the air sparkles with crystals. The grandeur of the topics makes the grandeur of the style. He was apt for cosmology, because of that native perception of identity which made mere size of no account to him. In the atom of magnetic iron he saw the quality which would generate the spiral motion of sun and planet.

The thoughts in which he lived were the universality of each law in nature; the Platonic doctrine of the scale or degrees; the version or conversion of each into other, and so the correspondence of all the parts; the fine secret that little explains large, and large, little; the centrality of man in nature, and the connection that subsists throughout all things: he saw that the human body was strictly universal, or an instrument through which the soul feeds and is fed by the whole of matter; so that he held, in exact antagonism to the skeptics, that "The wiser a man is, the more will he be a worshipper of the Deity." In short, he was a believer in the Identity-philosophy, which he held not idly, as the dreamers of Berlin or Boston, but which he experimented

with and established through years of labor, with the heart and strength of the rudest Viking that his rough Sweden ever sent to battle.

. . . . . .

. . . Each law of nature has the like universality; eating, sleep or hybernation, rotation, generation, metamorphosis, vortical motion, which is seen in eggs as in planets. These grand rhymes or returns in nature—the dear, best-known face startling us at every turn, under a mask so unexpected that we think it the face of a stranger, and carrying up the semblance into divine forms—delighted the prophetic eye of Swedenborg; and he must be reckoned a leader in that revolution which, by giving to science an idea, has given to an aimless accumulation of experiments, guidance and form and a beating heart.

I own, with some regret, that his printed works amount to about fifty stout octavos, his scientific works being about half of the whole number; and it appears that a mass of manuscript still unedited remains in the royal library at Stockholm.* The scientific works have just now been translated into English, in an excellent edition.

Swedenborg printed these scientific books in the ten years from 1734 to 1744, and they remained from that time neglected; and now, after their century is complete, he has at last found a pupil in Mr. Wilkinson,† in London, a philosophic critic, with a coequal vigor of understanding and imagination comparable only to Lord Bacon's, who has produced his master's buried books to the day, and transferred them, with every advantage, from their forgotten Latin into English, to go round the world in our commercial and

*The theological part of this matter has now been reproduced at great expense by photographic processes: 10 vols. folio by photolithography in 1869-70; and 18 vols. folio by phototype in 1901-16. Only 110 sets were produced in each case; and most of these are destined for large depository libraries throughout the world, as free donations for the benefit of all mankind.

†Dr. James John Garth Wilkinson, 1812-1899.

conquering tongue. This startling reappearance of Swedenborg, after a hundred years, in his pupil, is not the least remarkable fact in his history. Aided, it is said, by the munificence of Mr. Clissold, and also by his literary skill, this piece of poetic justice is done. The admirable preliminary discourses with which Mr. Wilkinson has enriched these volumes throw all the contemporary philosophy of England into shade, and leave me nothing to say on their proper grounds.

The "Animal Kingdom"* is a book of wonderful merits. It was written with the highest end—to put science and the soul, long estranged from each other, at one again. It was an anatomist's account of the human body, in the highest style of poetry. Nothing can exceed the bold and brilliant treatment of a subject usually so dry and repulsive. He saw nature "wreathing through an everlasting spiral, with wheels that never dry, on axles that never creak," and sometimes sought "to uncover those secret recesses where nature is sitting at the fires in the depths of her laboratory;" whilst the picture comes recommended by the hard fidelity with which it is based on practical anatomy. It is remarkable that this sublime genius decides peremptorily for the analytic, against the synthetic method; and, in a book whose genius is a daring poetic synthesis, claims to confine himself to a rigid experience.

He knows, if he only, the flowing of nature, and how wise was that old answer of Amasis to him who bade him drink up the sea—"Yes, willingly, if you will stop the rivers that flow in." Few knew as much about nature and her subtle manners, or expressed more subtly her goings. He thought as large a demand is made on our faith by nature as by miracles. "He noted that in her proceeding from first principles through her several subordinations, there was no state through which she did not pass, as if her path lay through all things." "For as often as she

*The Latin title is *Regnum Animale,* the Soul's Kingdom, i.e., the human body.

betakes herself upward from visible phenomena, or, in other words, withdraws herself inward, she instantly, as it were, disappears, while no one knows what has become of her, or whither she is gone; so that it is necessary to take science as a guide in pursuing her steps."

The pursuing the inquiry under the light of an end or final cause gives wonderful animation, a sort of personality to the whole writing. This book announces his favorite dogmas. The ancient doctrine of Hippocrates, that the brain is a gland; and of Leucippus, that the atom may be known by the mass; or in Plato, the macrocosm by the microcosm; and in the verses of Lucretius,—

> "The principle of all things, entrails made
> Of smallest entrails; bone, of smallest bone;
> Blood, of small sanguine drops reduced to one;
> Gold, of small grains; earth, of small sands compacted;
> Small drops to water, sparks to fire contracted;"
>
> Lib. I. 835.

and which Malpighi had summed in his maxim, that "nature exists entire in leasts,"—is a favorite thought of Swedenborg. "It is a constant law of the organic body that large, compound, or visible forms exist and subsist from smaller, simpler, and ultimately from invisible forms, which act similarly to the larger ones, but more perfectly and more universally; and the least forms so perfectly and universally as to involve an idea representative of their entire universe." The unities of each organ are so many little organs, homogeneous with their compound; the unities of the tongue are little tongues; those of the stomach, little stomachs; those of the heart are little hearts. This fruitful idea furnishes a key to every secret. What was too small for the eye to detect was read by the aggregates; what was too large, by the units. There is no end to his application of the thought. "Hunger is an aggregate of very many little hungers, or losses of blood by the little veins all over the body." It is a key to his theology, also. "Man is a kind of very minute heaven, corresponding to

the world of spirits and to heaven. Every particular idea of man, and every affection, yea, every smallest part of his affection, is an image and effigy of him. A spirit may be known from only a single thought. God is the grand man."

The hardihood and thoroughness of his study of nature required a theory of forms, also. "Forms ascend in order from the lowest to the highest. The lowest form is angular, or the terrestrial and corporeal. The second and next higher form is the circular, which is also called the perpetual-angular, because the circumference of a circle is a perpetual angle. The form above this is the spiral, parent and measure of circular forms; its diameters are not rectilinear, but variously circular, and have a spherical surface for centre; therefore it is called the perpetual-circular. The form above this is the vortical, or perpetual-spiral; next, the perpetual-vortical, or celestial; last, the perpetual-celestial, or spiritual."

Was it strange that a genius so bold should take the last step, also,—conceive that he might attain the science of all sciences, to unlock the meaning of the world? In the first volume of the "Animal Kingdom," he broaches the subject in a remarkable note:

> In our doctrine of Representations and Correspondences, we shall treat of both these symbolical and typical resemblances, and of the astonishing things which occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things that one would swear that the physical world was purely symbolical of the spiritual world; insomuch that if we choose to express any natural truth in physical and definite vocal terms, and to convert these terms only into the corresponding and spiritual terms, we shall by this means elicit a spiritual truth, or theological dogma, in place of the physical truth or precept; although no mortal would have predicted that anything of the kind could possibly arise by bare literal transposition; inasmuch as the one precept, considered separately from the other, appears to have absolutely no relation to it. I intend, hereafter, to communicate a number of examples of such correspondences, together with a vocabulary containing the terms of spiritual things, as well as of the physical things for which they are to be substituted. This symbolism pervades the living body.

The fact, thus explicitly stated, is implied in all poetry, in allegory, in fable, in the use of emblems, and in the structure of language. Plato knew of it, as is evident from his twice-bisected line, in the sixth book of the Republic. Lord Bacon had found that truth and nature differed only as seal and print; and he instanced some physical propositions, with their translation into a moral or political sense. Behmen, and all mystics, imply this law in their dark riddle-writing. The poets, in as far as they are poets, use it; but it is known to them only—as the magnet was known for ages—as a toy. Swedenborg first put the fact into a detached and scientific statement, because it was habitually present to him, and never not seen. It was involved, as we explained already, in the doctrine of identity and iteration, because the mental series exactly tallies with the material series. It required an insight that could rank things in order and series; or, rather, it required such rightness of position that the poles of the eye should coincide with the axis of the world. The earth had fed its mankind through five or six millenniums, and they had sciences, religions, philosophies; and yet had failed to see the correspondence of meaning between every part and every other part. And, down to this hour, literature has no book in which the symbolism of things is scientifically opened. One would say that as soon as men had the first hint that every sensible object—animal, rock, river, air, nay, space and time—subsists not for itself, nor finally to a material end, but as a picture-language to tell another story of beings and duties, other science would be put by, and a science of such grand presage would absorb all faculties; that each man would ask of all objects what they mean: Why does the horizon hold me fast, with my joy and grief, in this center? Why hear I the same sense from countless differing voices, and read one never quite expressed fact in endless picture-language? Yet, whether it be that these things will not be intellectually learned, or that many centuries must elaborate and compose so rare and opulent a soul,—

there is no comet, rock stratum, fossil, fish, quadruped, spider, or fungus that, for itself, does not interest more scholars and classifiers than the meaning and upshot of the frame of things.

But Swedenborg was not content with the culinary use of the world. In his fifty-fourth year these thoughts held him fast, and his profound mind admitted the perilous opinion, too frequent in religious history, that he was an abnormal person, to whom was granted the privilege of conversing with angels and spirits; and this ecstacy connected itself with just this office of explaining the moral import of the sensible world. To a right perception, at once broad and minute, of the order of nature, he added the comprehension of the moral laws in their widest social aspects; but whatever he saw, through some excessive determination to form in his constitution he saw not abstractly, but in pictures, heard it in dialogues, constructed it in events. When he attempted to announce the law most sanely, he was forced to couch it in parable.

Modern psychology offers no similar example of a deranged balance.* The principal powers continued to maintain a healthy action; and to a reader who can make due allowance in the report for the reporter's peculiarities, the results are still instructive, and a more striking testimony to the sublime laws he announced than any that balanced dulness could afford. He attempts to give some account of the *modus* of the new state, affirming that "his presence in the spiritual world is attended with a certain separation, but only as to the intellectual part of his mind, not as to the will part;" and he affirms that "he sees, with the inter-

*This involves a crucial implication, which all New-Churchmen deny. Of course, Swedenborg in his later years either was or was not insane; but judgment one way or the other as to this depends upon the personal equation of the judge, and a negative decision is usually attributable to prejudice and inadequate knowledge. Had Swedenborg's theology and Biblical interpretation been acceptable to Emerson, the latter would not have expressed himself as he did at this point.

nal sight, the things that are in another life more clearly than he sees the things which are here in the world."

Having adopted the belief that certain books of the Old and New Testaments were exact allegories, or written in the angelic and ecstatic mode, he employed his remaining years in extricating from the literal the universal sense. He had borrowed from Plato the fine fable of "a most ancient people, men better than we, and dwelling nigher to the gods;" and Swedenborg added that they used the earth symbolically; that these, when they saw terrestrial objects, did not think at all about them, but only about those which they signified. The correspondence between thoughts and things henceforward occupied him. "The very organic form resembles the end inscribed on it." A man is in general, and in particular, an organized justice or injustice, selfishness or gratitude. And the cause of this harmony he assigned in the "Arcana": "The reason why all and single things, in the heavens and on earth, are representative is because they exist from an influx of the Lord, through heaven." This design of exhibiting such correspondences, which, if adequately executed, would be the poem of the world, in which all history and science would play an essential part, was narrowed and defeated by the exclusively theologic direction which his inquiries took. His perception of nature is not human and universal, but is mystical and Hebraic. He fastens each natural object to a theologic notion: a horse signifies carnal understanding; a tree, perception; the moon, faith; a cat means this; an ostrich, that; an artichoke, this other; and poorly tethers every symbol to a several ecclesiastical sense. . . . .

His theological bias thus fatally narrowed his interpretation of nature, and the dictionary of symbols is yet to be written. But the interpreter whom mankind must still expect will find no predecessor who has approached so near to the true problem.

Swedenborg styles himself, in the title-page of his

books,* "Servant of the Lord Jesus Christ;" and by force of intellect, and in effect, he is the last Father in the Church, and is not likely to have a successor. No wonder that his depth of ethical wisdom should give him influence as a teacher. To the withered traditional Church yielding dry catechisms, he let in nature again, and the worshipper, escaping from the vestry of verbs and texts, is surprised to find himself a party to the whole of his religion. His religion thinks for him, and is of universal application. He turns it on every side; it fits every part of life, interprets and dignifies every circumstance. Instead of a religion which visited him diplomatically three or four times,—when he was born, when he married, when he fell sick, and when he died, and for the rest never interfered with him,—here was a teaching which accompanied him all day, accompanied him even into sleep and dreams; into his thinking, and showed him through what a long ancestry his thoughts descend; into society, and showed by what affinities he was girt to his equals and his counterparts; into natural objects, and showed their origin and meaning, what are friendly and what are hurtful; and opened the future world, by indicating the continuity of the same laws. His disciples allege that their intellect is invigorated by the study of his books.

There is no such problem for criticism as his theological writings, their merits are so commanding; yet such grave deductions must be made. Their immense and sandy diffuseness is like the prairie or the desert, and their incongruities are like the last deliration. He is superfluously explanatory, and his feeling of the ignorance of men strangely

*This designation was used by Swedenborg only on the last book published by him, "The True Christian Religion." His theological treatises appeared at various times between 1749 and 1771, and previous to 1768 were all anonymous. In the latter year he published his work on "Conjugial Love," on the title-page of which he signed himself "Emanuel Swedenborg, a Swede," and on the last page first made known his authorship of the theological works previously published by him.

exaggerated. Men take truths of this nature very fast. Yet he abounds in assertions; he is a rich discoverer, and of things which most import us to know. His thought dwells in essential resemblances, like the resemblance of a house to the man who built it. He saw things in their law, in likeness of function, not of structure. There is an invariable method and order in his delivery of his truth, the habitual proceeding of the mind from inmost to outmost. What earnestness and weightiness—his eye never roving, without one swell of vanity, or one look to self, in any common form of literary pride! A theoretic or speculative man, but whom no practical man in the universe could affect to scorn. Plato is a gownsman; his garment, though of purple and almost sky-woven, is an academic robe, and hinders action with its voluminous folds. But this mystic is awful to Cæsar. Lycurgus himself would bow.

The moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, take him out of comparison with any other modern writer, and entitle him to a place, vacant for some ages, among the law-givers of mankind. That slow but commanding influence which he has acquired, like that of other religious geniuses, must be excessive also, and have its tides, before it subsides into a permanent amount. Of course, what is real and universal cannot be confined to the circle of those who sympathize strictly with his genius, but will pass forth into the common stock of wise and just thinking. The world has a sure chemistry, by which it extracts what is excellent in its children, and lets fall the infirmities and limitations of the grandest mind.

That metempsychosis which is familiar in the old mythology of the Greeks, collected in Ovid and in the Indian Transmigration, and is there *objective,* or really takes place in bodies by alien will,—in Swedenborg's mind has a more philosophic character. It is subjective, or depends entirely upon the thought of the person. All things in the universe arrange themselves to each person anew, according to his ruling love. Man is such as his affection and

thought are. Man is man by virtue of willing, not by virtue of knowing and understanding. As he is, so he sees. The marriages of the world are broken up. Interiors associate all in the spiritual world. Whatever the angels looked upon was to them celestial. Each Satan appears to himself a man; to those as bad as he, a comely man; to the purified, a heap of carrion. Nothing can resist states; everything gravitates; like will to like; what we call poetic justice takes effect on the spot. We have come into a world which is a living poem. Every thing is as I am. Bird and beast is not bird and beast, but emanation and effluvia of the minds and wills of men there present. Every one makes his own house and state. The ghosts are tormented with the fear of death, and cannot remember that they have died. They who are in evil and falsehood are afraid of all others. Such as have deprived themselves of charity wander and flee; the societies which they approach discover their quality, and drive them away. The covetous seem to themselves to be abiding in cells where their money is deposited, and these to be infested with mice. They who place merit in good works seem to themselves to cut wood. "I asked such if they were not wearied. They replied that they have not yet done work enough to merit heaven."

He delivers golden sayings, which express with singular beauty the ethical laws; as when he uttered that famed sentence, that "In heaven the angels are advancing continually to the springtime of their youth, so that the oldest angel appears the youngest;" "The more angels, the more room;" "The perfection of man is the love of use;" "Man, in his perfect form, is heaven;" "What is from Him is Him;" "Ends always ascend as nature descends;" and the truly poetic account of the writing in the inmost heaven, which, as it consists of inflexions according to the form of heaven, can be read without instruction. He almost justifies his claim to preternatural vision, by strange insights of the structure of the human body and mind. "It is never permitted to any one in heaven to stand behind another and look at the back of his head; for then the influx which is

from the Lord is disturbed." The angels, from the sound of the voice, know a man's love; from the articulation of the sound, his wisdom; and from the sense of the words, his science.

In the "Conjugial Love," he has unfolded the science of marriage. Of this book one would say that, with the highest elements, it has failed of success. It came near to be the Hymn of Love which Plato attempted in the "Banquet;" the love which, Dante says, Casella sang among the angels in Paradise; and which, as rightly celebrated, in its genesis, fruition, and effect, might well entrance the soul, as it would lay open the genesis of all institutions, customs, and manners. The book had been grand if the Hebraism had been omitted, and the law stated without Gothicism, as ethics, and with that scope for ascension of state which the nature of things requires. It is a fine Platonic development of the science of marriage; teaching that sex is universal, and not local; virility in the male qualifying every organ, act, and thought; and the feminine in woman. Therefore, in the real or spiritual world the nuptial union is not momentary, but incessant and total; and chastity not a local, but a universal virtue; unchastity being discovered as much in the trading, or planting, or speaking, or philosophizing, as in generation; and that, though the virgins he saw in heaven were beautiful, the wives were incomparably more beautiful, and went on increasing in beauty evermore.

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Whether from a self-inquisitorial habit that he grew into from jealousy of the sins to which men of thought are liable, he has acquired, in disentangling and demonstrating that particular form of moral disease, an acumen which no conscience can resist. I refer to his feeling of the profanation of thinking to what is good "from scientifics." "To reason about faith is to doubt and deny." He was painfully alive to the difference between knowing and doing, and this sensibility is incessantly expressed. Philosophers are, therefore, vipers, cockatrices, asps, hemorrhoids,

presters, and flying serpents; literary men are conjurors and charlatans.

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Yet, in this immolation of genius and fame at the shrine of conscience, is a merit sublime beyond praise. He lived to purpose: he gave a verdict. He elected goodness as the clue to which the soul must cling in all this labyrinth of nature. Many opinions conflict as to the true centre. In the ship-wreck, some cling to running rigging, some to cask and barrel, some to spars, some to mast; the pilot chooses with science,—I plant myself here; all will sink before this; "he comes to land who sails with me." Do not rely on heavenly favor, or on compassion to folly, or on prudence, on common-sense, the old usage and main chance of men: nothing can keep you,—not fate, nor health, nor admirable intellect; none can keep you, but rectitude only, rectitude for ever and ever!—and, with a tenacity that never swerved in all his studies, inventions, dreams, he adheres to this brave choice. I think of him as of some transmigrating votary of Indian legend, who says, "though I be dog, or jackal, or pismire, in the last rudiments of nature, under what integument or ferocity, I cleave to right, as the sure ladder that leads up to man and to God."

Swedenborg has rendered a double service to mankind, which is now only beginning to be known. By the science of experiment and use, he made his first steps: he observed and published the laws of nature; and, ascending by just degrees, from events to their summits and causes, he was fired with piety at the harmonies he felt, and abandoned himself to his joy and worship. This was his first service. If the glory was too bright for his eyes to bear, if he staggered under the trance of delight, the more excellent is the spectacle he saw, the realities of being which beam and blaze through him, and which no infirmities of the prophet are suffered to obscure; and he renders a second passive service to men, not less than the first perhaps, in the great circle of being, and in the retributions of spiritual nature, not less glorious or less beautiful to himself.

INTRODUCTION TO THE DOCTRINE OF SPHERES.

By Paul Härtli.

BY the term "sphere" is meant here in general the extent or range of action or influence of any being. This sphere surrounds the being, as may be seen in the case of the sphere of heat and light which surrounds the sun, or in the case of the magnetic field around a magnet, or in the sphere of smell surrounding a flower or a shrub. When we come to higher beings, like birds and mammals, the sphere becomes more and more complex. Thus in the case of migrating birds like the swallow, the range of movement or migration seems to include a certain knowledge of the four quarters and of the seasons of the year; they seem to know when to migrate from cool climes to warmer ones, and vice versa. Or consider the dog. Remove a dog to a very considerable distance from his master's house, and he will find his way back. Again, consider the horse. His sphere is more or less manifest, not only as the smell surrounding him, but also as his instinctive knowledge in regard to his food, etc., and especially in regard to finding the way in the deep darkness of the night. To sum up: as we ascend the scale to higher beings, we find that the sphere becomes more and more complex, and that it begins to involve the ability to discern and select such things in the environment as may serve to fulfill the purpose of the being concerned. In the process of fulfilling that purpose, a movement to a new position of a twofold kind begins to be involved; mental motion or progress, so co-ordinated with the bodily functions as to give rise to bodily motion.[1]

[1] "Ultimate Reality," by Prof. L. F. Hite, in the "Transactions of the International Swedenborg Congress." London, 1910, p. 188.

"All that which flows out from a subject, and surrounds and

What makes this movement so remarkable at times is the fact that apparently insurmountable difficulties, like distance with a bewildering mass of intervening objects, or like the deep darkness of night, do not seem to interfere with the movement at all.

Yet it is with man that the sphere—taken in the sense here indicated—attains to the prominence and significance for spiritual life which this paper is trying to set forth. As with metals, plants, and animals, so there is a sphere which continually flows forth from man, constituting as it were an extension of his own self in his environment. It is the result of man's self-projection into the environment. Since this self-projection, motion, or progress is of a two-fold kind, i. e., mental as well as bodily, it appears at once that the resulting sphere is likewise twofold. Thus we come to distinguish a mental (or spiritual) sphere from the bodily (or natural) sphere. By the latter we mean the sum total of the exhalations from the body, which may sometimes be perceived by the sense of smell, whereas the former is the sum total of the manifestations of man's mind and spirit in their extent outside of himself.[2] Ordinarily the two spheres make one, the spiritual sphere enclosing itself within the natural sphere, and resulting in the particular stamp or impression that distinguishes one personality from another.[3]

In order to understand the nature of the spiritual sphere, it is necessary to consider briefly the natural sphere. The latter arises from the well-known fact that every part of the body continually renovates itself, rejecting certain substances and redintegrating itself with new ones. One of

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environs it, is called a sphere,"—Swedenborg's Conjugial Love (hereinafter marked M.), n. 386. For examples and illustrations, see also True Christian Religion (T.), n. 499; Spiritual Diary (D.), nn. 3339-3341.

[2] Arcana Cœlestia (A.), nn. 1505, 6206, 10130; Apocalypse Explained (E.), n. 1174.

[3] M., n. 171.

the most important features of this process is the perspiration, the chief function of which is to regulate the temperature of the body by the cooling effect of its evaporation. The resulting natural sphere of man may be perceived by its odor, which is not necessarily always unpleasant.

Now consider the corresponding functions of life which give rise to man's mental (and spiritual) sphere. The life of the mind and spirit, like the life of the body, is characterized by change. There is a continual acquisition of new experiences; new developments and departures take place. One's character, one's outlook, may become more refined and richer in content. There is also a rejection of many things in our life which have become old and unsatisfactory, as certain habits, certain ways of thinking, feeling, and acting. This very process of rejection, which for the purpose of this paper may be termed negative self-expression, has for its necessary complement a positive self-expression. This includes, among other things, launching a new habit or habits, new and better ways of thinking and feeling. But all these and similar activities of the mind result in some kind of expression or manifestation. In this way man's spirit extends itself and gives rise to the sphere of which we are speaking. This is more or less distinctly perceived by other persons as impression, favorable or otherwise.

This self-expression is of vital importance for man's mental well-being. As the chief function of the natural perspiration is to regulate the bodily temperature, so the corresponding function of the mind's self-expression is to maintain equanimity and composure, in other words, to preserve mental and spiritual equilibrium. Man's spiritual temperature, the temperature of his ruling life-principle, must be kept on its proper level.

Again, this self-expression involves some definite activity on the part of man. Without activity the mind and spirit would disintegrate and degenerate, just as the body would degenerate through complete lack of exercise. Activity,

however, implies will, an impulse arising mediately or immediately from one's life principle, one's ruling love; this impulse takes definite form in the understanding, which is thus conjoined to the will, and which outlines a line of action by which the end is realized. Since the mind by its activity is present in the bodily activity, it extends itself. Man's image becomes extended outside of himself as an exhalation flowing forth from the life of his ruling love. This is man's sphere.[4]

As evidence of man's sphere we may point to his immediate surrounding, especially in his home, which clearly bears a more or less plain impress of his character, interests, habits, etc. Thus a well-kept, orderly home is the sphere of an orderly mind; the presence or absence of good (or questionable) books reveals man's literary tastes or his lack of them; a carpenter's outfit and shop reveals man as a carpenter; and so on.

In business man's sphere plays an important part. For a salesman a positive sphere is indispensable. Low spirits and lack of confidence is communicated by the sphere to other persons, especially to prospective customers, and dismal failure is unavoidable. On the other hand, if a salesman has enough determination, self-confidence and self-assurance to be able to withstand discouragement, his sphere is also positive enough to inspire those with whom he comes into contact, and so to secure the desired results. The principle here involved applies to all situations in life in which we wish to secure some advantage, like a better position or some desired connection in business or in social life.

The positive sphere is typified in what is known as personal magnetism. Certain persons are endowed with that

[4] Whatever goes on in the human mind is communicated to the sphere. It does not matter if the subject is not conscious of it. See Arcana, nn. 1505, 4464, 5949, 7454, 10130; Divine Providence (P.), n. 196. The things of the interior memory are present in the sphere (A.), n. 2489.

See also A., nn. 1316, 5432, 6571e, Heaven and Hell (H.), n. 591; Spiritual Diary (D.), n. 1846.

mysterious something which is called by that name. They have the power of magnetic control; that is to say, their personality has a certain dominating, electrifying, effect upon onlookers or listeners. Provided that the end or purpose to which personal magnetism is applied is a proper one, it is not amiss to acquire the same. It may be acquired by cultivating a proper self-confidence, strength of will, and optimism, and by expressing these qualities with dignity, politeness, good appearance and a steady gaze, avoiding self-consciousness, domineering, and mannerisms.

For a better understanding of the nature of spheres we may consider a very different type of sphere, such as the sphere of self-conceit. Persons who develop this kind of sphere become imbued with the idea that they are better, more perfect and more prudent than others. This way of thinking develops into a habit, forming a second nature. As a result, a man keeps himself and his imagined greatness and perfection in view, no matter where he may go or with whom he may converse. Although this comes to be a habit with him, and although he may become less and less conscious of it, it remains dominant, both in his thought and feeling, and in his speech and conduct. He may not be aware of his sphere of self-conceit; yet to others this will be so much the more manifest.[5]

From what we have ascertained so far about spheres we may conclude that a sphere of some kind or other is present wherever any manifestation of life, and even any activity at all, goes on. There is an emanation of some kind or other from everything that exists; and it is plain that this emanation or effluence results in some kind of influence on that which is exposed to, or comes in contact with, the sphere. The latter then becomes a medium of connection between beings, as is quite evident in the case of man.[6]

From what we noticed further and particularly in re-

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[5] A., n. 1505; see also A., n. 5949.

[6] A., nn. 4126, 9606, 10130; Apocalypse Explained (E.), n. 889; for scriptural representations, see A., nn. 9608, 9623, 9728.

gard to some animals, it also appeared that under special circumstances the connection by means of spheres is not hindered, or even seriously interfered with, by such apparently insurmountable difficulties like great distances with a bewildering mass of intervening objects. The same conclusion is arrived at if we consider certain cases of such mysterious connection in spite of great natural barriers where human beings are involved. For instance, certain persons are able to perceive objects that lie far beyond the range of ordinary experience and sense-perception. Or they may, by the use of the divining rod, find a hidden spring, ore, etc. Again, some persons are able to read other persons' thoughts. Facts like these, if well attested, deserve further consideration.

Among such facts are some recent experiments in mind-reading, conducted by two eminent English scholars, Prof. Gilbert Murray and the Earl of Balfour. Such experiments by scholars of undoubted integrity go far toward eliminating the factor of fraud and giving new dignity to a hitherto discredited subject. In these tests, made at the house of Lord Balfour, Prof. Murray, shut in a distant room, successfully told what the seven members of the circle had been concentrating upon. Although he failed in several instances, the readings were sufficiently satisfactory to create a sensation. Commenting on the results of these tests, Lord Balfour said: "I would urge everyone who really wants to make a true picture of the world in which we live to remember that these experiments are conclusively proved—that there is a wholly unknown, unexplained, unconjectured method of traversing space between two self-conscious organisms in a manner on which no theory of sound or electricity or any theory of which we have the dimmest notion can at the moment throw any light." Material science, it is true, has a theory which may explain some alleged phenomena of telepathic nature, there being certain states of hyperæsthesia, or exaggerated sensibility, wherein the person affected is able to hear sounds inaudible

to the ordinary ear. Yet this theory cannot sufficienty explain all the phenomena of mind-reading and telepathy. For instance, how could it explain the fact that some of the tests were agreed upon silently in writing?[7]

If we examine the difficulties of explaining such facts, we find that they point at certain presuppositions on our part which have fundamental significance for our very existence. These presuppositions concern space, matter, and the impenetrability of matter. Let us briefly consider them, and see if they are not in need of revision.

In regard to space the traditional view seems to be this: that it is a sort of vast receptacle which holds the material bodies in their arrangement, and that all motion in space is conditioned by the varied constitution of these bodies in the same way or under the same limitations, so that connections between two different minds are possible only within the same narrow limits. The modern methods of locomotion, however, exhibit an increasing freedom from such limitations as those offered by the contour of ground, whereas the transmission of messages by radio is not impeded even by earth walls, the electro-magnetic waves apparently traversing even the solid ground. The more refined the methods of communication, the freer they are from material obstacles. And as for space, it is regarded by modern philosophic thought, not as something which exists independently of our consciousness, but like all sense percepts as existing for a subject. Matter and space are not as real as mind or spirit; consequently the life and activity of the spirit, including its communication with other spirits, can hardly be subject to any limitations offered by mere matter and space.

Again, in regard to matter itself the traditional view is that it is more or less continuous, so as to leave no room for another or spiritual world, no room for a continued

[7] This paragraph is based on an article in *Current Opinion* for February, 1925, pp. 212-3, entitled, "Sending Telepathic Messages," and on similar articles in other publications.

existence of human life after the death of the body. In this they confirm themselves because of the purely negative testimony of the senses, which reveals to them no other world than the material. But modern scientific research has brought to light many facts with which that view can not be reconciled. There are many things which cannot be seen, heard, or felt, and yet undoubtedly exist, like the ultra-violet rays of the sun, the electro-magnetic waves, etc. The same applies to feelings and thoughts, to a spiritual life which goes on within the human body. Just here in man we see that the matter constituting his body is by no means so impenetrable as to leave no "room" for spiritual life and activity. Furthermore, there is ample evidence that not only in man, but also in the rest of the animal kingdom, in the vegetable kingdom, and even, to some extent, in the mineral kingdom, there is something psychical, mental, spiritual, or closely related to what is spiritual.[8] And if we consider matter itself, we find that it is by no means continuous. Under the microscope it appears full of holes; but when we come to those infinitesimal units of matter called molecules and atoms we realize more and more that, instead of being continuous and solid, they have a structure like that which we are familiar with in astronomy. The atom is an infinitesimal solar system. Small as the atom is, its interior is for the most part empty—in the common acceptation of the word. All this goes to show that there is plenty of "room" for an existence different from matter, unimpeded by the spatial structure of the latter.

Interpretation; Communication by Means of Spheres in the Spiritual World; "Spheral" Resonance. A review of the facts discussed so far, especially of the tests in thought reading and telepathy, leaves us in grave doubt in regard to the adequacy of any theory which material science may advance in order to explain all the phenomena relating to what we have chosen to call spheres. For any such theory

[8] See F. Paulsen, Introduction to Philosophy, pp. 104-126 (German edition).

is necessarily based on the assumption that matter only is real and that phenomena of a different kind, such as thoughts, feelings, etc., are merely some unexplained, misty outgrowth of matter, limited in their extent by the spatial arrangement of material bodies in a material world. We have already seen that such an assumption is not warranted. In fact, feelings and thoughts seem to exist and move in a world of their own, without being always limited by material obstacles. Man's spiritual life and its extension in the form of spheres, then, requires a world objective to itself which is coexistent and coextensive with the world of material bodies, such as to become real to us by abstracting matter or by withdrawing from the world of matter. For man as a spiritual being this spiritual world must be as objective, real, and substantial as the material world is for man's body and its senses.[9] According to this, man as a spiritual, purposive, feeling, thinking being is an inhabitant of the spiritual world even during his bodily existence in the natural world.[10] Since the two worlds, the spiritual and the natural, are not separated in any spatial way, but by discrete gradation, man may move around and be active in the world of matter, whereas in respect to his purposes, interests, feelings and thoughts—even if concerned with his movements and activities in the material world—he leads a "spiritual" life in the spiritual world.

The existence of a spiritual world within the material world but distinct from it involves an analogy which throws some light on the facts of thought-reading, telepathy and related functions of man's sphere. In the natural world all

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[9] Dr. Frank Sewall, Reason in Belief, pp. 142, 147.

[10] E., n. 388. In respect to his body, its gestures and speech, man is in the natural world; but in respect to his spirit, that is, in respect to thought and affection, man is in the spiritual world. In fact, as the bodily sight has extension into the natural world and sweeps about there, so the sight of the spirit, which is thought from affection, has extension into the spiritual world and sweeps about there.—See also H., nn. 76, 438; 57, 112, 247,—cf. however n. 304; New Jerusalem and Its Heavenly Doctrine (N.), n. 40.

life depends on the heat and light which come either immediately or mediately from the sun and which physics explains either as ether waves or as discontinuous bundles of energy (quanta)[11] which depend on the rate of vibration of the particles of matter or of the ether. In the spiritual world life is determined by spiritual heat, which in its essence is life's love, and by spiritual light, which in its essence is love's wisdom. These two elements of spiritual life, when reacted to by man, give rise to affections and thoughts which produce a certain kind of warmth and a certain kind of light, or enlightenment.[12] Spiritual heat and light radiate, as is evident from this, that they can be communicated by one being to another by means of the sphere. They also involve vibrations, this being evident from the changes in the heart's pulsations induced by affections, and from the concurrence and concordance of thought and respiration. Moreover, since the visible and audible manifestations of our mental activities are of a vibratory character, we are to expect those activities themselves to consist in changes or vibrations. All mental functions involve change, and it will be seen that the affections of the will are changes and variations in the state of the purely organic substances of the mind, and that the thoughts of the understanding are changes and variations in the form of those substances.[13] We may say then that as the bodily senses interpret the ether vibrations as heat and light, so the mind or spirit interprets the vibrations of the general spiritual sphere[14] as the warmth of love and as the light of truth.[15] Now it is this analogy, together with the exten-

[11] On the new quantum theory of light, consult books on modern physics. In his new book, "Atoms and Rays," Oliver Lodge has a good chapter on the quantum, with further references. Also B. Russel, A B C of Atoms.

[12] See Divine Love and Wisdom (W.), nn. 95-6.

[13] P., n. 279; cf. A., n. 1463.

[14] This anticipates what we shall have to say about the general spiritual sphere later on in the course of this paper.

[15] See F. Sewall, Reason in Belief, pp. 154-5.

sion of the spiritual sphere in a spiritual world within, yet distinct from, the material world, that makes a rational explanation of purely mental or spiritual communications possible.[16]

Before entering into an explanation of telepathic communication it is well to consider a simpler kind of spiritual connection, namely, connection by sympathy, and its antithesis, separation because of antipathy. In the case of sympathy the persons concerned tend to come close together, whereas antipathy tends to separate. Sympathy involves an agreement of affections or inclinations, a mutual conformity of temperament, which causes persons to be congenial to one another; antipathy is contrariety or opposition in feeling, and consequent aversion or dislike. Remembering that a man's sphere is man's image extended outside of himself as an exhalation from the life of his spirit, and also the medium of mutual influence and communication, it will be seen that another man's sphere, if concordant, will tend to be near enough in the spiritual environment of the first person to receive his influence willingly, and in turn to communicate his own effluence. If, however, the other person's sphere is entirely different, it will strive to avoid the influence of a sphere which tends to disturb him in his own activities. The disturbing influence of a discordant sphere may be eliminated by removal from the spiritual environment of that discordant sphere. If we visualize such discordant spheres as extensions in the spiritual world, each sphere being an extension characterized and filled by a particular kind of activities, it becomes plain that such spheres will not overlap or interpenetrate, but will tend to occupy totally different situations in the extension of that world. The law according to which the spheres are being kept distinct in the spiritual world may be stated as follows: *All conjunction and presence is effected by, and according to, what is homogeneous or concordant, and all*

[16] A., nn. 6599-6604, 4126, 8063, 10130; H., n. 49; E., nn. 889, 1076, 1174; Divine Wisdom, III., 4/2e.

disjunction and absence is effected by, and according to, what is heterogeneous or discordant.[17] This law will hereinafter be called The Law of Homogeneity and Heterogeneity.

The practical application of this law gives rise to the following question: What bearing have spatial relations on the presence or absence of men's spirits and their spheres? It often happens that unsympathetic persons are near to us in space, whereas sympathetic persons may live at a great distance from us. Here we have two cases that are as diverse as can be imagined. How does the above law apply in these cases? In the first case, that of antipathy combined with nearness in space, there is no real connection, no intercommunication, but rather a tendency to turn away from the unsympathetic person, and to remove one's self from him or her. While persons who are so unlike are kept together in space by external circumstances over which they have no control, such as working conditions in the industrial and business world, there will be more or less embarrassment, uneasiness and animosity, in spite of all willingness to accommodate. For the sphere of an unsympathetic person is then plainly felt because of his bodily or natural sphere and its nearness in space, but as something disagreeable. What is both desired and needed is separation. Since, according to our theory, man's spirit is not in the world of matter and of fixed space, but in its own objective world, his spiritual sphere also is there. Because of the greater mobility and freedom of the spirit, one man's spiritual sphere and environment will be very distinct from those of an unsympathetic person. This involves an appearance of distance in the spiritual world—a function, as it were, of difference between human natures. The above law then provides that persons with discordant spheres will be separated, as may often be seen already in our daily life in this world.[18]

[17] See M., n. 171; A., n. 10130.

[18] On dissonance among spheres, see A., nn. 6365, 7454, 8206, 8630e, 8945, 9109, 10187, 10312; D., nn. 2703, 2902, 3133, 3546, 4203.

In the case of sympathy between persons, even if they are separated by considerable spatial distance, their spiritual spheres are near one another, their spiritual environments nearly alike. Such tests as we have discussed above seem to show that the human sphere may be effective at great distances, even if material obstacles like buildings or parts of buildings, hills and mountains, etc., intervene. There are well attested cases in which two friends were far apart in the material world, and yet could exchange thoughts as if they had been close together; indeed, the writer of this paper has had the privilege of being a party concerned in such telepathic exchanges of thought. A person thus actively interested in telepathic communication feels as if his far-off partner were not far away at all, but close to him. In a case like this the law of homogeneity provides that there shall be connection and association. This may be brought about already in the material world, but more decidedly so in the spiritual world, because of the greater mobility and freedom of the spirit. Thus the spheres of sympathetic spirits become adjoined in the spiritual world.[19]

How is this connection brought about? We have seen above that our mental activities as well as their manifestations are of a vibratory character, like or comparable to that of spiritual heat and light. These radiate, and so does any manifestation in a person's sphere. Such a manifesta-

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On separation according to spheres, see A., nn. 6206, 8630, 10130, cf. n. 1277; H., nn. 494e, 511; M., n. 171; True Christian Religion (T.), nn. 331; D., nn. 1847, 4203.

[19] See A., n. 1277. On the extension of the sphere in the spiritual world, see A., nn. 6000, 6002-4, 8794; H., n. 49; E., nn. 889, 1076, 1174; D., nn. 978, 5123; Ath., n. 154.

On the extension of feelings and thoughts, A., nn. 6001, 6004, 6006-7, 6615, 8063, 8794, 9002; H., n. 477; E., nn. 724, 944, 1076, 1093e, 1174; Divine Love, XII., /2; D., nn. 4399, 4845.

On communication by means of the extension of the sphere, see A., nn. 4126, 6606, 8063, 9606, 10130; H., n. 49; E., nn. 889, 865; D., n. 980.

For Scriptural representations, see A., nn. 9606, 9608, 9623, 9728.

tion or impulse, consisting of vibrations, meets the sympathetic vibration of some spirit and sphere capable of the proper mental motion. In other words, communication between sympathetic persons is by means of spiritual or "spheral" resonance. Just as the sound due to the vibrations of a tuning-fork is connected with the sound due to sympathetic vibrations of another tuning-fork—and is thereby increased—and just as communication by radio may be explained as being due to electric resonance between sender and receiver, so the communication by sympathy between two persons may be regarded as resonance between one man's spirit and sphere and another's spirit and sphere. Moreover, each of these different kinds of resonance requires a medium for communication and transmission: acoustic resonance requires air as its medium; electric resonance, the ether; and spiritual resonance, the extension of the sphere in the general spiritual sphere which we have already briefly mentioned above, and which will be treated of shortly.

Now is this just another theory, interesting enough to some special student, but otherwise without any practical significance for our daily life; or does it involve some profound truth or principle which may be shown to be applicable and profitable in ordinary situations, in conditions which we face every day? Does the statement that the vibrations in a person's spiritual sphere meet the sympathetic vibration of another person's sphere, if the latter is capable of the proper mental motion, involve any practical principle, any rule of conduct consistently directing one's actions, especially if it leads to certain desirable results? Let us take some concrete situation in business, seeing as we do that in that field of activity man's sphere plays an important part. A salesman who is out canvassing is having an interview with a lady with the object of selling her, let us say, a book consisting of helps to children's and young people's school work. After having found out the particular circumstances, such as names and ages of young people

of school age, their difficulties in this or that subject of study, etc., our salesman proceeds to give his sales-talk in such a way as to fit this particular case, appealing to the particular needs of the children or young people concerned. Since this lady customer has to be led by easy steps from attention and interest to desire and decision to buy the article here advertised, it will be necessary for the salesman to keep the lady's interests and her point of view closely in mind, and sympathize with her as far as possible, and in this way picture her as being in possession of the article, showing her how to use it to advantage. Meanwhile the salesman, a student of human nature, will have noticed several things about his prospective customer that will make him judge her to be rather impulsive, naturally quick, easily given to enthusiasm. He will try to adjust himself to her also in this respect, talking quick, vibrating with her, and close his talk with force. Now all this clearly involves a close adjustment to another person's life and view-point. It is a clear case of that something which the salesman's merely personal, physical appearance and the words he uses do not necessarily include, and which we have called his (positive) sphere. In his adjustments to his prospective customer he approaches the latter's spiritual sphere, feeling for what we have called the vibrations of this sphere. In talking quick to one who is naturally quick, he attunes himself to those vibrations. His own vibrations are in accordance with those of his prospective customer. In other words, there is resonance between the two spheres. This then results in communication between them such as mere personal appearance and mere words would hardly ever establish between two persons who otherwise are strangers to each other.

It could easily be shown that the same principle of spiritual or spheral resonance applies to innumerable other situations in daily life in which communication with people is sought in order to secure some advantage in life. Everybody will find it to be to his advantage, if he can and does

sympathize with other persons' feelings and thoughts, and thus "vibrate" with them. So we feel justified to say that the principle of spheral resonance, instead of being merely an abstraction, is based on fact.

But if this is so, if communication between two sympathetic persons is effected by means of spheral resonance in the spiritual world, then we have a clue to the solution of the apparent mystery of thought-transference. In the case of sympathy the resonance concerns vibrations which are chiefly, although not exclusively, changes of state, or affections[20] or feelings; transference of thought, however, seems to involve a more or less distinct transfer by resonance of changes and variations in the form. If this seems incredible, we may point to the fact of wireless communication of thought, which is brought about by electrical resonance between the sending apparatus and the receiving station. In either case certain vibrations proceed from the sender, and are received by some agent that interprets the vibrations as a meaningful message.

The principle of communication by spheral resonance may also throw some light on other remarkable phenomena connected with spheres, in which material and spatial conditions do not seem to have any disturbing effect on the communication. Among such phenomena we may reckon clairvoyance, the use of the divining rod for discovering water or metals under ground, etc. According to modern physics all bodies, solids, liquids, and gases, are characterized by the vibratory motion of their molecules according to the absolute temperature; now, if all these bodies are surrounded by spheres which emanate from them and extend more or less to a distance, it seems to us reasonable to infer that those vibrations are being propagated. Ordinarily we are not conscious of these vibrations in any way; but in the case of clairvoyants and dowsers there seems to be some sort of spheral resonance to account for their extraordinary abilities. Since, moreover, all material objects

[20] See footnote 13 above.

have by correspondence their spiritual equivalents which have direct reference to man as a spiritual being, it seems probable that there is also some sort of spiritual communication at work in these phenomena, especially also in view of the fact that obstacles and distances of space do not seem to interfere with this kind of transmission at all.

In those cases of communication between two persons in which a considerable distance in the natural world intervenes, the question naturally arises as to what effect spatial distance has on the communication. In approaching this problem we may consider several different ways of effecting communication in respect to the medium and the agency effecting the same. If we arrange these different kinds of communication in an ascending series according to increasing refinement and approach to spirituality, we shall find that with each succeeding kind the speed increases in such a way as to represent a hyperbola. Thus a personal messenger traveling by foot, may move at the rate of from 3 to 5 miles (4.8-8 km.) an hour; he may run at the rate of 10 miles (16 km.) an hour; on short distances at 17 or 18 miles an hour; by train he may travel at from 50 to 60 miles an hour (80-96 km.); by automobile as fast as 100 miles an hour or even faster (160-180 km.); by aeroplane as fast as 250 miles (400 km.) an hour, if not faster. Greater speed of communication is attained by means of sound, which travels at the rate of about 1100 feet (about 335 m.) per second, or 750 miles (1200 km.) per hour. Light and the electro-magnetic waves effecting wireless communication travel at the enormous rate of 186300 miles (300,000 km.) a second, or 670 millions of miles (1080 millions of km.) an hour.[21] This, the upper limit of all velocities in nature, is conceived to be the fundamental relation between space and time, so that no natural effect of any kind could possibly be propagated faster. But

[21] These data are based on results of tests brought together in Dr. F. G. Gauss, *Fünfstellige Logarithmische und Trigonometrische Tafeln,* pp. 170-3.

since man's spiritual life and its extension by means of the spiritual sphere require an objective spiritual world without being bounded in reference to space, and yet are effective in space without being hindered by it, the inference may be made that communication between spirits and spiritual spheres is instantaneous; i. e., in respect to the spatial distance which seems to intervene, the velocity of communication and transmission of messages is infinite. On the hyperbolic curve of velocities this infinite velocity would mark the close of the series. So we may say that for man as a spirit, and for spiritual communication, material distance and space are eliminated altogether.[22]

To sum up what has been said so far about the arrangement of spheres in the spiritual world, and about the intercommunication between them:—Similarity of spheres, i. e., of human life in its extension, conjoins; and dissimilarity of spheres disjoins.[23] In the spiritual world, where there is no fixed space as such, but only an appearance of space, all presence is according to likenesses of spheres, and all absence according to unlikenesses of them.[24] All distances in that world are appearances resulting from the differences of spheres.

Extension of Man's Spiritual Sphere; Individual Differences. From what has just been said it will be apparent that the extension of man's spiritual sphere is not spatial. It is only apparent according to the quantity and quality of the sphere. Consider that every impulse, every feeling and every thought of ours is not something static, but undergoes continual change, in fact consists of change of mental state; that thus it involves a certain import, reach, range, or extent of application, and close association with other feel-

[22] See A., nn. 1274-7; D., n. 2982. The inference in regard to infinite velocity of spiritual transmission will appear to be supported by considerations which will be developed in the latter part of this paper.

[23] A., n. 9606, with refs.

[24] A., nn. 1277, 10130; H., n. 193; M., n. 158.

ings and thoughts. We cannot visualize the resulting extent of man's sphere without some image of expansion in the appearance of space.

The significance of spheral extension—without any reference to material space—is tremendous. Without it man's spirit would be isolated and incapable of any adjustment to the environment. No exchange of ideas, no mutual understanding between man and man would be possible without spheral extension. Man would be so narrow-minded that living together in any social group would be unthinkable. Since every man is different from every other man, his situation in the spiritual world is also different; but by virtue of the sphere which extends itself around everyone, these spiritual and apparent distances may be covered, so that a spirit may communicate, now with this, now with that other, spirit. The sphere's extension involves a considerable variety of possibilities in regard to such adjustments. Yet in spite of such changes and readjustments every spirit has his own and proper state and situation to which he returns, and which is being preserved.[25]

The sphere's extension varies according to quantity and quality. With reference to quantity there may be more or fewer possibilities of communication and adjustment. The extension into one's spiritual environment may be more or less far. Thus a person whose sphere is of considerable extent is broad-minded and far-sighted. In contact with a person with a different sphere, he will be very tolerant and considerate. In regard to quality, a sphere and its extension may be either superficial, exterior, extrovert, or deep, interior, introvert. In the latter case the spheral extension is also more considerable, since depth and profoundness of spirit involves a better comprehension of universal truths and principles of life which are applicable to all possible situations in life. It is plain that a man has in-

[25] A., nn. 1377, 6604; H., nn. 154-161. On individual differences, see H., n. 193; W., nn. 7-10.

telligence and wisdom according to the extension of his sphere in the spiritual world.[26]

The Conjugial Sphere. In our discussion so far of the interrelations among spheres, we have been considering sympathy and antipathy as based on resonance and dissonance. Yet even the casual observer could not fail to notice that under certain circumstances those personal interrelations become far more intimate than relations which can be accounted for merely on the basis of spheral resonance. The circumstances of which we speak present, to be sure, an indefinite variety; yet they can be summed up under a single caption, namely, sex. Being deeply and firmly rooted in human life, sex takes its due part in the formation of a person's sphere, impressing its stamp on personality. A human being is either of male or of female sex; and it is easy to see that sympathetic relations between two persons of opposite sexes are widely different from relations between persons of the same sex. In the latter case we have communication by means of spheral resonance; the spheres are in the same region of the spiritual world, more or less close together, but still most distinct. In the former case, however, there is a more or less complete blending of spheres (one of each sex) into one, with a corresponding blending of the vibrations of the partners' mental activities. This occurs in a true marriage.[27]

A good illustration of the difference between the two kinds of relations is the one given in elementary chemistry in making a distinction between a mechanical mixture and a chemical compound. A mixture consists of two or more ingredients which do not bear a fixed relation to one another, and which, however thoroughly commingled, are separable by mechanical means, the molecules of the different ingredients maintaining their separate existence. A compound, however, is a distinct substance formed by a

[26] A., nn. 6614e, 6599e, 6612, 8063, 8794; H., nn. 49, 477; E., nn. 944, 1076.

[27] See M., nn. 55, 158, 171, 177-9, 228.

union of two (or more) ingredients in definite relations by weight, the ingredients being no longer separable by mechanical means. For instance, common salt is such a compound, consisting of sodium (a soft, silver-white metal) and chlorine (a greenish yellow gas) in a definite proportion, an atom of sodium being combined with an atom of chlorine into a molecule of salt.

As for an explanation of this peculiarity of intimate conjunction of spheres we would be altogether in the dark unless we had recourse to an interesting theory which originated with Em. Swedenborg (1688-1772). According to this theory the will, involving the native bent, constitutes the original or primary aspect of mental life. It manifests itself as an endeavor or love of being wise, or of becoming wise. This love, from which and by means of which wisdom arises or may arise, constitutes the essence of the male, or of man. If wisdom is thus acquired, and man loves it in himself, or loves himself on account of it, then he forms a love which is the love of wisdom, which if it remains in the man becomes conceit, or love of his own intelligence. In order to prevent this from spreading and increasing beyond all bounds, it was provided that this love should be taken from the man, and transferred into the woman, with the result that man's wisdom became embodied in the woman, and that love of wisdom came forth as feminine love. In this way the love of wisdom became—and becomes—conjugial love, which restores man to integrity. This love is implanted by creation in the feminine form, which is the volitional form of human life, and through this it is transferred into the male form, which is the intellectual form of human life. This feminine love gives rise to what may be called the conjugial sphere, i. e., the sphere which proceeds from marriage and involves itself in endeavor towards marriage. With the love, the sphere itself is transferred from the female sex to the male, thereby enkindling the mind even by the mere thought of the sex. In a marriage between a man who from love of becoming wise becomes true wisdom, and a woman who from

this wisdom becomes the love of wisdom, a union takes place: the wisdom from the love of growing wise conjoins itself with the love of wisdom from this wisdom. The conjunction is inspired into the man by the wife, according to her love; and is received by the man according to his wisdom.[28]

For an illustration we may point to chemical affinity as the underlying cause of the chemical processes leading to chemical compounds. It would indeed be interesting to enter into details, since the comparison with human interrelations, far from being arbitrary, seems to suggest an actual correspondence relation. For us the salient point is this: that chemical affinity, although manifold and variable under certain circumstances, is always a manifestation of the electro-chemical nature of the elements concerned. The more the electro-chemical natures of the elements differ, the stronger is their tendency to combine, i. e., the stronger is their affinity.[29] This leads us to the distinction between bodies that are positively electrical and bodies that are negatively electrical. As for this distinction modern science has come to the following interesting conclusion: positive electricity is a condition of deficiency of electrons, whereas a negative charge is now recognized as an accumulation of excess electrons.[30] The electrons are negative; indeed, they are the smallest particles of matter as well as of electricity. The mutual affinity between positive and negative bodies then is an endeavor toward equilibrium and toward equalizing different electric potentials.[31] It is an endeavor toward union which is analogous to the human endeavor toward marriage, and corresponds to it. As in electrochemistry

[28] The paragraphs in Swedenborg's Conjugial Love (M.), on which this statement of his theory is based have been used in the following order: nn. 88, 32, 193-4, 353, 223, 89, 161, with some consideration of nn. 158-160, 171, 177-9, 228, 293.

[29] Notes for Chemical Students, by Peter F. Austen, p. 55.

[30] Outline of Science, p. 269; also Dr. E. E. Free's Pocket Guide to Science, p. 179.

[31] Notes for Chemical Students, p. 58.

the active principle, the electron, is at the foundation of all material existence, so in human life the corresponding active principle, love truly conjugial as the endeavor of love and wisdom toward union, is the fundamental principle.[32] In electrochemistry the active principle is the negative electron; in human life it is conjugial love and the conjugial sphere thence, arising with the transfer of man's love of his wisdom to the wife and the resulting predominance of the love element in her, which makes her the primary depositary of conjugial love and of the conjugial sphere, man with his deficiency of the love element deriving them from her.

The implantation of conjugial love in the woman or wife and the process of conveying the conjugial sphere to the man is to be understood as applying to married partners among themselves who are in the genuine marriage relation, or in love truly conjugial. Where the marriage relation is not characterized by such a pure and genuine conjugial love, the relation involving the function of this conjugial sphere and its communication to man is not restricted as between the partners. It is then by the totality of the female sex that the influences of the conjugial sphere are received and conveyed to the male sex. It is then true that from the passing over of this sphere from womankind to mankind the mind becomes enkindled even by the thought

[32] "Love truly conjugial is the fundamental of all loves, celestial, spiritual, and thence of all natural loves, since its origin is from the marriage of good and truth, i. e., of the universals of creation," M., nn. 65-7, 84-6.

Cf. the celestial angel's description of the union, given in M., n. 75: "We are one. Her life is in mine and mine in her. We are two bodies but one soul. The union between us is as that of the two tents in the breast called the heart and the lungs. She is my heart, and I am her lungs. But as by the heart we here mean love and by the lungs wisdom, she is the love of my wisdom and I am the wisdom of her love. Therefore her love from without veils my wisdom, and my wisdom is inwardly in her love. . . As my wife is united to my soul, we two look together (at other women), and then nothing of desire after them can enter."

of the sex. The love characterizing this common conjugial sphere—common because shared by the most diverse individuals without special regard to their natures—is not the pure and genuine conjugial love, but a love of the sex. The sphere thence resulting is not the pure conjugial sphere, but is a sphere that may be called "conjugial" in a derivative sense only. Thus a man who does not truly love his wife receives the sphere from elsewhere than from his wife, although it is nevertheless also inspired by the wife.[33]

The distinction just made gives us a criterion of love truly conjugial. For where there is love truly conjugial the conjugial sphere is received by the wife, and by the husband solely through the wife, as may be gathered from the fact that in the case of a newly married couple everything that proceeds from the bride affects the bridegroom conjugially, but not at the same time what proceeds from others of the sex. Thus love truly conjugial is known by the reception of the conjugial sphere by the husband solely through the wife, and is thereby distinguished from spurious, false, and frigid conjugial love.[34]

In the interrelation between husband and wife in love truly conjugial the varied density of the sphere with respect to the outward form of the partners has an important bearing on their attitude toward each other. The sphere surrounding each partner, the man as well as the woman, is dense on the breast, and slight at the back. Therefore husbands who thoroughly love their wives turn towards them, and regard them during the day with favoring countenance, while, on the contrary, those who do not love their wives turn away from them, and regard them with averted glance.[34]

There are further modifications of conjugial love with its conjugial sphere. In the case of infestation and assault upon it, it takes the form of defending zeal, or jealousy.[35]

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[33] M., n. 225, cf. nn. 223, 226.

[34] M., n. 224.

[35] M., nn. 357-379.

In procreating and perpetuating itself it takes the twofold form of the sphere of procreating and of the sphere of protecting what is procreated. In the latter form it is also known as the sphere of the love of infants.[36] In each of these forms the conjugial sphere is capable of indefinite variation.

The Conjugial Sphere as General Sphere. A discussion of these modifications and variations of the conjugial sphere makes it more and more apparent that we are here dealing with a sphere which is more general, more universal, than it first appears to be. We have already seen that this sphere is such as to affect mankind as a whole, while it is also true that in the case of love truly conjugial the spheral interrelation is limited as between the conjugial partners. In the latter case the conjugial sphere is being maintained more or less in its original purity, i. e., as the sphere resulting from the interplay of love and wisdom treated of above; whereas in its more common form this sphere is more or less deeply involved in the sphere resulting from derivative impulses, such as the love of the sex, excitation, worldly ambitions, conceit, selfishness, etc. Thus the conjugial sphere varies in the individual subjects according to their forms and natures. Neither is it confined to the human race; it extends itself throughout the whole animal kingdom, even in such modified forms as jealousy and vainglory, and care for their offspring; it appears in the vegetable kingdom, as in the procreation, protection and nourishment of seeds; in the mineral kingdom it appears from the matrices and coverings, wherein metals, useful and noble, and gems are concealed and guarded.[37] From the illustration from electrochemistry given above we clearly see that the electrochemical affinity and the play of electrons constitute, as it were, the ultimate and basic form of the general conjugial sphere. What love is in the pure, original conjugial sphere, the

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[36] M., nn. 385-401.

[37] M., nn. 378, 389.

electronic and atomic energy is in the chemical and physical sphere.

Thus we come to the conclusion that *there is a universal sphere arising from pure love.* Every being, human and not human, shares in this general conjugial sphere according to his individual peculiarity. This sharing is most perfect in the case of man; in fact, it is exactly in the latter case that its universal character becomes most clearly manifest. It is more universal than the sphere of heat and light which proceeds from the sun of our world, since it operates also in the absence of its heat, as in winter, and in the absence of its light, as in the night.[38]

Here we may remind ourselves of our discussion of spiritual communication by means of spheral resonance, in which we spoke of vibrations of the general spiritual sphere, introducing the latter by way of anticipation. This seemed to us as a natural way of explaining certain facts regarding communication between two persons who are separated by some sort of natural obstacles, such as great spatial distance, intervening objects precluding direct communication with the aid of the senses, or total strangeness between two persons which often involves a certain suspicion or distrust, this being very often the case in salesmanship. Our discussion of these facts in the light of the spiritual-world theory led us to a conclusion confirming the law of homogeneity and heterogeneity, and which we may restate thus: Man as a spiritual being is associated with other men as spiritual beings according to actual likeness, and dissociated from other man as spiritual beings according to actual unlikeness, quite irrespective of associations and dissociations in the material world. In all this we remember that everyone is surrounded by his individual sphere, so that we may speak of an arrangement of the persons' spiritual spheres in the non-spatial extension of the spiritual world in accordance with homogeneity and heterogeneity. In view of this the question now arises: What is the relation between these

[38] M., n. 222; on its two-fold form, see M., n. 386.

individual spheres, on one hand, and the universal sphere, on the other?

We have already seen, just above, that the conjugial sphere is present, either immediately and in its purity, as in the case of love truly conjugial, or mediately, i. e., as being more or less deeply involved in the sphere resulting from derivative impulses, such as the love of the sex, worldly ambitions, conceit, etc. Indeed, man's whole life and character might be interpreted in terms of impulses derived more or less directly from the conjugial sphere, so that it seems as if man used these impulses in the formation of his individual sphere. Man's individual sphere then is the result of composition of impulses inherent in the universal, conjugial sphere. The kind and degree of composition varies with the individual, of course. With one individual the impulses of the conjugial sphere may be received more or less in their original purity, i. e., more or less distinctly as the desire of growing wise, intelligent, prudent, brave; wisdom and intelligence may be acquired and expressed, in the individual sphere, in some appropriate way. With another individual those impulses are not apparent, but are deeply involved in blind emotions and passions which hold the thought confined to the material, sensual and corporeal aspects of existence, his whole life centering in self and selfish interests to the exclusion of any nobler motives, to the prejudice of any higher outlook. In the latter case the original conjugial sphere—the sphere of good and truth[39]—undergoes such a process of bundling, grouping, and compounding[40] of its impulses as to become an altogether different sphere, petty, narrow, and characterized by lust and folly; in the former case the resulting individual

[39] Swedenborg employs the two comprehensive categories "Good" and "Truth" to embrace all the contents of human life, what is instinctive, or involuntary, or willed, or felt, going into the former, what is studied, or imagined, or planned, or seen going into the latter. (From "Notes on Conjugial Love," by the Rev. Wm. F. Wunsch, p. 15.)

[40] W., nn. 184-8.

sphere is almost pure, with such compositions as to preserve the quality of good and truth. In general, the universal sphere is everywhere present, pervading and by composition modified into, the individual spheres.

In the light of this the fact of communication by means of the universal sphere is easily understood. Two individual spheres are mutually connected by the mere fact that they are modifications of the same universal sphere, provided that they are alike enough to be homogeneous modifications. Ordinary relations are maintained by means of spheral resonance, while spirits and their spheres of opposite sexes may, under proper conditions, especially that of similitudes,[41] progress into truly conjugial love, the woman being formed into a wife, and the man into a husband. This is brought about by conjugial love and its sphere, the conjugial sphere, there being inherent in each sex, by creation, the faculty and the inclination whereby they are able and desire to be conjoined as into one. Conjugial love as the love characterizing marriage and leading partners to marriage, is a direct derivation from that pure love which is the origin of the universal conjugial sphere.[42]

From this it is also evident that the universal, conjugial sphere has extension. This gives rise to the further question as to how the individual spheres are arranged within the extension of the universal sphere. In a general way this question is answered by the law of homogeneity and heterogeneity; but the further question remains in regard to a spirit's situation relative to that extension itself. A final solution of this problem will be suggested in connection with a discussion of the spheral coordinate system, of which further below; here we shall be able to give only a preliminary discussion.

[41] M., nn. 227-9.

[42] See M., nn. 83-102; cf. H., n. 367. On the conjunction of souls and minds by marriage, M., nn. 156-181. On the changes of state of the life by marriage, resulting in the formation, by love truly conjugial, of the virgin into a wife, and of the man into a husband, see M., nn. 184-201.

We have already seen that the individual spheres are different modifications of the universal, conjugial sphere, arising from the reception of the impulses of the universal sphere according to individual peculiarities, and graded down, reduced, by composition. Now, since the universal sphere has extension, it follows that this sphere must exhibit a great variety of adaptabilities, so that there may be a sort of mutual adjustment between the universal sphere and each of the many individual spheres. As the original, universal sphere, pervading all derived, individual spheres, the conjugial sphere is everywhere the same in its purity; but in its adaptation, from without, to the other spheres it exhibits a great variety of gradations. These gradations of the universal sphere are of a two-fold order: gradations according to continuous degrees, gradual lessenings or decreasings from grosser to finer, or from denser to rarer, or growths and increasings from finer to grosser, from rarer to denser, etc.; and gradations according to discrete degrees, from the simple to a composition, from cause to effect.[43] Now it seems obvious to assume that the adaptation between the universal sphere, on one hand, and the individual spheres, on the other, is a mutual one; in other words, that the sphere of a particular individual belongs to that region in the extension of the universal sphere in which the latter is reduced or graded down according to continuous and discrete degrees in such a way as to thoroughly correspond to the nature and character of that individual sphere. This assumption seems amply justified in the light of a liberal interpretation of the law of homogeneity. Further considerations which will follow below will make this appear exceedingly probable.

The Origin of the Universal Sphere. In our discussion of the objective spiritual world we noticed a certain analogy between the rays of heat and light proceeding from the natural sun, on one hand, and the radiation, in the spiritual world, of spiritual heat or love as the vital impetus, and of

[43] W., nn. 184-8.

spiritual light or wisdom as love's self-representative manifestation, on the other. What the ether vibrations or movements of ethereal energy, interpreted as heat and light, are for the bodily senses, spiritual heat or love and spiritual light or truth are to the mind. We have also seen that the universal, conjugial sphere involves the love of being wise and the love of wisdom, thus communicating to the human mind impulses of good and truth. These impulses are received more or less directly, in their purity or in reduced and composite form, thereby giving rise to man's individual sphere. This reception thus varies according to individual peculiarities. It may be such as to enable man to follow impulses which are higher, nobler, and purer than those which have been followed, cherished, and developed previously in life,—as in the case of a "wild" fellow who suddenly falls in love with a fine girl, and tries hard to prove himself worthy of her. In all spiritual growth the impulses which man draws from the conjugial sphere appear purer and purer. The situation is comparable to that of a man who, after wandering for a considerable time, feels very thirsty, and, coming to a brook or creek, realizes that at that point the water is not pure enough to drink, but will be purer and purer, fresher and fresher, the farther he ascends towards its source. In view of all these considerations it is obvious that the impulses of the universal, conjugial sphere do not originate in man or spirit. The spheral environment of thoughts and affections radiating in the extension of the spiritual world does not originate in the men and spirits themselves, any more than the heat and light in which the bodies in the world are originate in the bodies themselves. The latter originate in the sun of the world; where does the former come from? It cannot originate in that sun, since it is more universal than the sphere of heat and light proceeding therefrom. Evidently, then, we must look for another source.

At this point the religionist would be eager to take the floor and, basing his statements on revelation, point to God,

the Divine Being, and perhaps to the Lord's Divine Human, as the source and origin of the universal sphere.[44] Since, however, the purpose of this paper is a rational presentation of the subject of spheres, we shall pass over Biblical and other testimony in silence, and ask ourselves the question: Have we, according to what we have so far ascertained or may yet ascertain in regard to spheres, any sufficient ground to believe in a Being from whom the universal, conjugial sphere proceeds?

From our discussion of individual spheres it is obvious that every such sphere is something that proceeds from some being, surrounding the same and extending itself through the environment. From the quality of the sphere—which usually can readily be perceived—we can easily infer the quality of the source from which the sphere proceeds. Now, if we inquire into the inner quality of the universal or conjugial sphere, we fail to discover anything which could possibly debar us from recognizing this sphere as the outflow from a Being who is superior to man in the same proportion in which the extension of the universal sphere is greater than the extension of the individual sphere of man. The universal sphere is not something vague, indefinite, uncertain; on the contrary, if its impulses are received in their original simplicity and purity, i. e., in the form of the love of growing wise and its immediate derivations, all tending to conjoin love or the will with wisdom or the understanding into the truly human form,[45] it is readily seen to be a sphere in which good and truth as the universals of creation are united in such an interplay as to constitute a sort of marriage union and to propagate itself as such in its extension.[46] As man grows in wisdom

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[44] Cf. John's Gospel, chapter xv., especially verse 5; xvi. 13-4; Revelation, xix. 10e. Also T., chapter III.: The Holy Spirit and the Divine Operation.

[45] W., n. 400 foll., especially n. 404.

[46] Cf. M., chapter on The Origin of Conjugial Love from the Marriage of Good and Truth; especially n. 92.

by receiving love truly conjugial, he is being led from the external, gross love of the sex to love of one of the sex, or love which is conjugial, becoming more and more the form of the marriage of good and truth, a personal, though of course very limited, image of good and truth.[47] On the other hand, if a man does not grow in wisdom and into the form of the marriage of good and truth, but instead prefers to follow merely derived impulses, perverting them into lust, foolishness, selfishness, and so on, it only shows that with him the pure and original impulses of the conjugial sphere are too deeply involved, too far compounded, to be capable of easy disentanglement. The inner essence and quality of the universal, conjugial sphere, is in every case the same, even if its adaptation to other spheres makes it to appear to exhibit a great variety of gradations.

Now, while the foregoing considerations show that there is nothing to debar us from recognizing a Supreme Being as the source of the universal sphere, it is also true that neither is there anything that would compel us to acknowledge such a Being. But we need not stop here. We shall then change our tactics, and attack the problem in a different way. Instead of trying to infer the cause from the effect, we shall reverse our procedure, and try to see the effect from the cause. In doing this we simply apply the analytical method which has led to good results in such fields as mathematics. In other words, we begin by assuming that the problem or theorem is solved, and thence deduce some result. If the result be false, the theorem is not true, or the problem is incapable of solution; if the result be true, and if the steps can be retraced, we get a synthetic proof. We reason with an unknown entity (corresponding to the x in algebra) as if it were known, and deduce some relation which determines what the entity must be.

Suppose, then, there is a Being capable, like all beings that may come under our observation, of producing a sphere, i. e., an image extended outside of Himself as an

[47] M., nn. 100-2.

exhalation flowing forth from whatever kind of activities are going on within Him; capable of producing an image or representation of all things that are in Him. That Being will produce a sphere that is commensurate with Itself, both as to quality (purity, interiority, simplicity, etc.) and as to quantity (extent, degree of variability, etc.). For the higher we ascend the biological or life scale, the higher is the order or kind of sphere produced; the more varied is the adaptability; the greater is the freedom from limitations and restrictions incidental to the spatial character of the world of material bodies.

Now, if this Being is such as to be characterized by a *love* that as to purity, interiority, pervasiveness and intensity is infinite, and which, moreover, perceives and acts through *wisdom* as its self-representative function, thereby attaining to self-consciousness and self-activity, in short, to *personality,* it will, according to all precedents as noted so far, produce a sphere in which pure love and pure wisdom, or good and truth, act as one, constituting a conjugial union and acting as such under all circumstances, without being limited in its extent by space. Now this is exactly what the universal, conjugial sphere is. In short, such an infinite and yet personal Being as described here does account for the existence of the universal, conjugial sphere. It would not account for its existence, if it were less than infinite, i. e., if it were limited in any way,—e. g., by the presence of material bodies in space; neither would it account for it, if it were anything less than perfectly self-conscious, self-active, personal. It would not account for it if it did not involve infinite *love* conjoined with infinite *wisdom.*

Let us see if the steps we have just taken can be retraced. We know that there is a universal, spiritual sphere, analogous and corresponding to the ether of modern physics. As the motions and vibrations in the natural sphere appear as heat and light which radiate from the truly gigantic and inconceivably intensive, fiery and luminous mass called the

sun, so the corresponding vibrations of the spiritual sphere,[48] are radiations of good and truth, i. e., of spiritual heat and spiritual light,[49] which, since they do not originate in men as spiritual beings or in any other organisms of which we have any empirical knowledge, must originate in something spiritual which appears inconceivably fiery and luminous, but which in its inmost essence is alive, i. e., consists of infinite *love* and *wisdom*. We shall call this *the spiritual sun*, meaning thereby infinite, original, and pure *love* and *wisdom* in their immediate manifestation. At this point it seems proper to recall that revelation also makes the supreme Being, God, appear as a sun on the level of spiritual experience,[50] thereby decidedly confirming the conclusion which we have just arrived at.

To sum up: The source or origin of the universal, conjugial sphere—and, mediately through this sphere, of all the other spheres as derived therefrom—is God as infinite Love and Wisdom. In His immediate manifestation He appears as a spiritual Sun. The extension of the sphere proceeding from Him as a Sun is the universal sphere, which is the medium of radiation for spiritual heat and light, and which in its varied adaptation to individuals and their spheres is the medium of intercommunication among men as spiritual beings. To this we may add that in its further adaptation to beings and their spheres below the level of human life, the universal sphere undergoes further gradation and composition into atmospheres according to successive order. Thus we obtain the series: aura, ether, and air.[51]

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[48] In several passages Swedenborg calls the universal sphere "the aura;" see T., nn. 6, 32, 173; E., n. 392.

[49] See W., nn. 93-8, 99-102.

[50] See Psalm lxxxiv. 11; Mal. iv. 2; Matt. xvii. 2; Rev. i. 16, x. 1; cf. 2 Sam. xxii. 3, 4.

[51] On gradations of the universal sphere into successive spheres, see W., nn. 296-300; Div. Wisdom XII. 5/2; cf. E., n. 392. Enumerated and described in W., n. 184; M., n. 188e; D., nn. 222, 418; E., nn. 342, 538, 594, 726, 832e; Apocalypse Revealed (R.),

The Functions of the Universal Sphere. The process of transmission of spiritual heat and light from the spiritual Sun to receiving subjects, especially to man as a spiritual being, with the resulting possibility of spiritual intercommunication among spirits by means of the universal sphere may now be considered as a function of this sphere. Because of the adaptability of the universal sphere to the different individuals, the spiritual heat and light thus transmitted are always tempered and accommodated to the state of the recipient.[52]

By means of the universal sphere God is omnipresent with all men, since He, being infinite and immanent in all things, is not limited by any arrangement of bodies.[53]

As all forms of matter are now conceived as being built up out of electrons, and these in turn are now conceived as modifications of the ether of modern physics, so all spiritual substances, beginning with the atmospheres, are being conceived as modifications and compositions out of the universal sphere. In other words, the universal sphere is the primary agent by which the whole spiritual world—and by further composition the whole natural world—has been created and is being preserved.[54]

Human life is made possible by virtue of the universal sphere, as the human form, both as to spirit and as to its body, is the result of composition out of the same. This form finds its self-expression by means of the individual sphere composed from impulses drawn from the universal

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n. 238; Last Judg. (post.), nn. 312-4; Coronis, n. 17; T., n. 32; Intercourse, n. 16; cf. also A., nn. 1519, 1621.

[52] H., n. 120; W., n. 174; I., n. 16; Last Judg. (post.), n. 314; E., nn. 412, 726, 944; Div. Wis. XII. 5/2; Div. Love III.; T., n. 641. Cf. A., nn. 2332, 6849, 8487, 9498.

[53] W., n. 299; H., n. 199; T., nn. 364-5, 719, 766, 774; cf. nn. 225, 229, 780.

[54] W., nn. 178, 302, 303, 305, 310, 315; T., nn. 76, 78; E., n. 1208; Ath., n. 26; Last Judg., n. 313; cf. Swedenborg's Principia, part I., chap. II., 12, 21, 22; chap. III. 19; cf. "Atoms and Rays" by Oliver Lodge, p. 196.

sphere. The extension of the individual sphere makes a wide range of adaptability possible, so that there may be communication and even conjunction with other individual spheres, which in turn is conducive to growth in wisdom and life.[55]

Vital functions like breathing, speaking, seeing, hearing, etc., are made possible, even for spirits, there being spiritual respiration (thought), spiritual speaking (formulation of thought), spiritual seeing (understanding), spiritual hearing (obedience), etc.[56]

There is another function proper to the universal sphere, which is intimately connected with that of creating and preserving individuals, and which requires more detailed consideration: we shall call it the *synechetic*[57] functions of the sphere. As the name indicates, it means that individual forms, spiritual as well as material, need to be held together and in connection. All occurrences and activities that are going on in a being are communicated by means of the (individual) sphere to the environment. This process involves certain motions and vibrations which arise within the individual and are being propagated outwards. In the case of man we have to deal not only with bodily or physiological functions, but also with thoughts and feelings and their outward expressions. Man himself is a spiritual, non-spatial being; but during his bodily existence he is bound to a body which is spatial in its extent, so that any changes that may take place within the latter, involve some sort of movement in space. According to the law of inertia any body (however small) which is in motion tends to continue in motion, and in the same straight line or direction, unless acted on by some external force. All the forces which are

[55] W., n. 176; D., n. 3817e. On the calming and quieting effect of the spiritual sphere under conditions of external unrest and disturbance, see nn. 1176, 2089.

[56] H., n. 235; W., n. 176, 382; Last Judg. (post.), n. 314.

[57] A term derived from the Greek "synêchein" (to hold together), and coined for our present purpose.

effective in the bodily organism would not be sufficient to counteract this centrifugal tendency of the moving parts, and to prevent the disintegration and volatilization of the body. Consider, for instance, the so-called Brownian movement, i. e., the rapid movement exhibited by the microscopic particles when suspended in water or other liquid, which movement is due to the ceaseless and exceedingly rapid movements of the molecules. In the case of natural bodies, including the human body, the volatilization and complete disintegration is impeded by the pressure exerted upon them by the atmosphere. The latter then holds the body together.[58]

In considering man's spirit and the probable application of the foregoing remarks to man's spirit, we have to keep in mind that no movement in space is involved. Yet the life of the mind involves a great variety of impulses, changes of state and of form, so that any particular line of activity or of change, if followed up, would lead to some result so different from similar final results of other particular changes as to be no longer compatible with the integrity and consistency of spiritual life. If man should follow all the impulses and tendencies of which he is capable and which are so widely different from one another,[59] his whole spiritual life and his spiritual form itself would dissolve itself. There is, however, a spheral pressure which limits and circumscribes man's mind, and with it the range of his activities. There are restrictions and necessities which, together with self-restraint in regard to desires and concupiscences, holds the form of the human mind together determining it to some pursuit or business so as to afford some concrete basis on which wisdom and intelligence may exert themselves and grow in perfection. In this way our life's love is being kept from going forth into the various concupiscences and the wild and vile pleasures of insanity.

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[58] A., nn. 3627, 3628; W., n. 311; D., n. 4063; Last Judg. (post.), n. 312.

[59] W., n. 226.

In other words, the universal, conjugial sphere tends to keep man's spiritual form together, in fact tends to perfect it into the form of marriage of good and truth.[60]

Closely related, in fact so closely as to almost amount to identity, is the function of the universal sphere which results in the preservation of spiritual affinity and nearness of homogeneous spheres of the individual spirits. The situation is analogous to that discussed just above. Individual spirits whose spheres are homogeneous and so close together in the extension of the spiritual world, constitute a higher unit, a society. A society is separated from other societies or units by an apparent distance corresponding to the difference of disposition between the members of the one society and those of the other. Now, the form of such a society is not essentially different from that of the individual. For even the individual spiritual form is a complex form, in which the particular impulses and motives which animate man require a certain scope or range within the form, just as a material body, when viewed as to its atomic dimensions, is seen to have very considerable interstices. Society then being a whole or unit of a constitution similar to that of the individual, it is to be expected that there is a spheral pressure of some kind which is being exerted upon the form of society so as to hold that form together. Let us see if we can detect any indications of such a pressure.

It seems obvious, to begin with, that in a spiritual-world society in which the members belong together by virtue of spiritual affinity and homogeneity, there must be some more or less well defined, general purpose which inspires the society as a whole. The individual members will also feel the inspiration animating the society in general; but on account of their own or individual pecularities they are apt to exhibit the tendency of following their own line of endeavor. Unless such a tendency on the part of the individuals is restricted the social unit will be dissolved. There seem to be such restrictions at work. For instance, they

[60] W., n. 249; cf. nn. 100-102.

may work in such a way as to render the society conscious of a certain kind of interests which can be preserved and defended only by solidarity on the part of the members. Outside of the limits of the society there may be indifference, even antagonism, toward those common interests. This may be felt as actual pressure, and may serve to solidify and maintain the form of the society, just as in the world every movement to which some social or political organization devotes itself needs opposition in order to solidify and maintain it. Both forces which act upon the form of a society and thereby keep its form intact seem to be derived from the universal sphere: the inner force which is felt as community of interests and which tends to draw and hold the individuals together may be designated as the attractive force; whereas the force which is effective from without, especially in the form of opposition, may be called simply pressure. The attractive force is clearly a direct function of the universal sphere, whereas the force of pressure from without works indirectly, i. e., by contrast, ultimately tending toward the same result as the attractive force. Together with the latter force it keeps a social unit from dissolving itself. In this way an equilibrium between these forces and the individual tendencies is brought about, the integrity of society is preserved, and the individuals are being kept in their proper situation and within their own scope and range of action. In other words, the universal sphere is mediately and immediately effective of the preservation of the form of the composite man. But inasmuch as the universal sphere is simply the range and extent of the Lord's self-activity, it may be said that in the deepest sense it is the Lord alone that brings about and preserves all associations and conjunctions.[61]

Now we may extend our mental view still further, and consider the entire range of the universal sphere. To get some idea of this, let us take for an illustration the spatial dimensions of the material universe. Taking the upper

[61] A., n. 9606; cf. A., n. 3628.

limit of velocities possible in the natural world, the velocity of light, we find that at the rate of 186,300 miles per second the distance separating the earth from the sun (93 millions of miles) is covered in a little over 8 minutes; the remotest planet known, Neptune, is reached by a sun's ray after covering some 2800 millions of miles, in 4 hours; the nearest fixed star, called Proxima Centauri, 25 millions of millions of miles away, is reached after four years. The most distant object known at the present time, an exceedingly faint cluster of stars known as N. G. C. 7006, is so far away that a ray of light leaving in that direction arrives there after 220,000 years of travel. According to Einstein's theory of relativity, space itself is curved in a way similar to the curvature of the earth's surface. Now, the radius of this curvature of space has been recently determined as being of the order of 10 million light years, that is as the length which a ray of light would cover in so many years of travel. Since the same laws apply to even the remotest bodies, the inference is obvious that they are likewise the result of composition in successive order from the universal sphere down to their material structure. In other words, the spiritual sphere is coextensive with the natural universe, with the difference, however, that with the extension of the spiritual (universal) sphere the appearance of dimension and distance is merely the phenomenal function or manifestation of the gradation and infinite variety characterizing this universal sphere due to varied adaptation to the infinite variety of individual spirits and their spheres. We have seen, however, that inmostly the universal sphere is everywhere and under all circumstances the same, absolutely independent of all space and distance. Because of this inmost omnipresence of God—without space and without time[62]—within the apparent extension of the universal sphere, we may be certain that any impulse or effect proceeding from God is in

[62] W., nn. 7-10, 69-76; T., n. 30; cf. W., nn. 77-82: The Divine in things greatest and least is the same.

an instant from first things in the last[63]; in other words, that communication by means of the universal sphere is instantaneous.[64]

Within the extension of the universal sphere several forces are at work. First we note that God with His spiritual Sun brings about and preserves all conjunctions and associations, including conjunction with Himself; this corresponds to the gravitational pull which the natural sun exerts on the planets and their satellites. That is the attractive force.[65] Moreover, since God in the act of creating and preserving what is created operates from first things through ultimates and thus, as from a foundation, into mediates[66], it is plain that the return through uses from ultimates to firsts[67] takes the form of pressure from without. Both forces are ultimately the manifestation of the conjunctive activity of the universal sphere. By this means the centrifugal tendencies inherent in individuals and also in particular societies are being counteracted. As a result, the societies in the extension of the universal sphere—in the spiritual world—are being kept in their proper situations and interrelations.[68]

The Spheral Coordinate System. The foregoing considerations thoroughly agree with the assumption made above, according to which there is a mutual adjustment between the universal sphere, on the one hand, and the individual spheres, on the other. In the extension of the spiritual world a man's spirit and sphere, and also the society to which he belongs by reason of homogeneity, are situated in a region of the extent of the universal sphere in

[63] M., n. 389.

[64] See footnote 22 above.

[65] A., nn. 179, 1038, 1049e, 6476, 8604, 9184; H., n. 449 (cf. D., nn. 322, 328); M., n. 10; T., nn. 350, 652; E., n. 646; D., n. 1104.

[66] E., n. 1086.

[67] W., nn. 65-8, 310-6.

[68] D., n. 2685: . . . *Domino solo universaliter et singulariter tenente omnes in suo ordine, tam sphaeras inter se, quam eos qui intra sphaeras sunt.*—Cf., A., n. 9606.

which the latter is so modified by adaptation as to correspond to the individual sphere. These different situations are proper to the spirits and spiritual societies that are there, so that the arrangement of the individual and social spheres within the extension of the universal sphere is, on the whole, a constant one. This arrangement or distribution of spheres presupposes a certain order or certain principles according to which the arrangement (or distribution) is determined. Some system or frame of reference is required for the purpose of orientation in the vast extension of the spiritual world. It is desirable—and in a certain sense necessary—to be able to define or describe the situation of man as a spirit or of a spiritual society, and to distinguish it from other spiritual situations, since the apparent spiritual situation is an index of character.

It is obvious that the distribution and arrangement here spoken of, being preserved by means of the universal sphere, must have some direct reference to God as the origin of this sphere. Moreover, if we are to have any system or frame of reference by which we may define spiritual situations, it will be necessary for us to have a point or origin to which all such situations are to be referred. In the light of certain considerations developed in the course of this paper we may feel justified in identifying God, the origin of the universal sphere, with the central point of our reference system, that is to say, with the origin of the coordinate system which we shall apply to the study of spiritual situations.[69]

Before attempting an outline of this spiritual or spheral coordinate system, it may be necessary to point out that even in ordinary life in the material world we often face the necessity of referring the position or situation of a place, such as a town, or a house within a town, to some well known landmark, such as a river, a public highway,

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[69] A., nn. 1276, 1376 (cf. H., n. 199), 1582, 1640, 3638-3641, 4321, 6468; H., nn. 86. 124, 142, 430e; New Jerus. and Its Heavenly Doctrine (N.), n. 307 (refs.); cf. D., nn. 2357, 4403.

or a thoroughfare. Such a landmark serves as a guide in locating the place with which we may be concerned. Again, the navigator and the explorer of unknown regions of the earth's surface, such as the regions around the North and South Poles, need some guide by means of which to determine their exact position in regard to geographical longitude and latitude, or their distance north or south and their distance east or west from a given pair of perpendicular lines (such as the equator and the prime meridian). The systematized study of the reference frame consisting of guides and lines of that kind is the subject of a special branch of mathematics called analytic geometry (or coordinate geometry). In the following paragraph we shall find it convenient to adopt some terms and symbols used in analytic geometry, also some used in geography.

In order to understand the spheral coordinate system it will be good for us to recall that the universal sphere as the medium of existence for all spiritual beings is a sphere of the marriage of good and truth, or of love and wisdom. In speaking of this marriage we have so far silently presupposed that love and wisdom take equal parts.[70] This is true of the universal sphere in its original purity; but when we come to consider the subjects which draw their life's impulses from this sphere of good and truth, we find that with some the intellectual aspect predominates, and with others the emotional or voluntaristic aspect; and also that in regard to the ratio or proportion of the one of the two vital elements to the other there is great variety. The variety in respect to quality, depth, and purity of the individual sphere as derived from the universal sphere, with the consequent varied adaptation of the latter, has likewise to be considered.

Now, if we designate that position in the spiritual world in which love and wisdom are being received immediately and in equal proportion, and in which we have the spiritual

[70] W., nn. 34-9.

Sun exactly in front of us, as the East,[71] the line or direction away from the Sun and backwards from our position becomes the abscissa or longitude. Along this line or coordinate the increase and decrease of the reception of love or of the voluntaristic element is determined, an eastward motion implying increase of love, a motion westward, decrease of love. Along a line or direction perpendicular to the abscissa or longitude, or from South to North, there is increase or decrease of wisdom, or of the intellectual element. The increase is toward the South, the decrease toward the North. We shall call this second direction or coordinate the "ordinate" or latitude.[72] In the third direction, or up and down, the inner quality, purity and immediacy of the spiritual life as received from the universal sphere are being distinguished according to discrete degrees. We shall call this direction the height.[73] These three directions or lines,—abscissa or longitude, ordinate or latitude, and height,—together with the spiritual Sun as the origin, constitute a spheral coordinate system which may be useful for orientation in the spiritual world.[74]

Changes in Spiritual Situation. It now remains for us to briefly consider the fact of change as applied to man's spiritual situation. Life itself has been seen to consist of changes of state and of form; moreover, the extension of man's individual sphere involves certain changes and readjustments which seem to result in apparent changes of position in the extension of the spiritual world, or, as we may put it now, in apparent changes of spiritual situation with reference to the spheral coordinate system. These changes, however, are cyclic in character; that is to say, the different states an individual goes through follow in a certain order and sequence corresponding to the diurnal

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[71] See H., nn. 141, 150; W., nn. 119-123.

[72] A., n. 10190; W., nn. 124-134; cf. H., nn. 141-153.

[73] H., n. 207; W., n. 205.

[74] Consult H., n. 197; R., n. 907. One's quality is known from his situation in the spiritual world. E., n. 731; D., nn. 445, 5511.

changes due to the earth's rotation, or to the sequence of morning, noon, evening, and night, day after day in the world, with unceasing variety throughout the year. After such a cycle there is always a return to the initial state.[75]

As these cyclic changes affect every spirit according to his individual peculiarities (and also different societies, each in its own particular way), and as these changes follow a certain order or law, it seems permissible to designate the particular cyclical changes undergone by an individual by another term borrowed from coordinate geometry, in fact by a term which is already adopted by modern psychology: namely, the term "equation." The term "personal equation" is already being used to designate individual peculiarities and variations of judgment and of attitude occasioned by temperamental qualities. We may interpret the term "personal equation" as the expression of the order governing the change of a person's spiritual situation by means of spheral coordinates. The personal equation then is such as always to be satisfied by the coordinates of successive spiritual situations; i. e., any individual change of state involves intellectual and emotional elements in such a proportion as to be characteristic for that individual.

During a person's earthly existence there are in addition to these cyclical changes some very important changes of quite a different kind. For during one's life in the world a man's character and disposition may undergo such changes, for better or for worse, as to result in a more or less complete reversal of spiritual situation and associations. Changes of this kind result in actual removal from one region of the spiritual world to another, thus in a complete change of spiritual situation with reference to the spheral coordinate system. We know already from genetic or educational psychology that man's mental, and particularly his spiritual, life grows and changes according to a certain order of sequence. Corresponding to this sequence

[75] A., nn. 1276, 1376-7, 935, 6110; cf., nn. 1463, 7193, 8108, 9387; H., nn. 154-161; also D., n. 2810.

there is a (non-cyclical) change of spiritual situation, which goes on according to a certain order.[76]

Regeneration and the change of spiritual quality involved is of course an important factor in the changes of situation under consideration. So, on the other hand, is degeneration. In the case of regeneration the change of situation is toward the East and South; in the case of degeneration, it is westward and northward.[77]

While man's spirit is provided with a material body as a foundation and covering, he may receive and draw impulses and motives for his life from the universal sphere of the marriage of good and truth. By doing this intelligently, especially by referring the motives that animate his actions to the Divine, his life and sphere will become purer and purer; his spiritual situation will come to be closer and closer to the spiritual East. In order, however, to solidify and safeguard this spiritual growth, there must be created in his bodily organism a physical foundation or basis corresponding to this new spiritual growth. This is brought about by way of nutrition in the widest sense of the term, thus including respiration, i. e., inhalation of pure, wholesome air,[78] and also by way of actual living.[79] After the rejection of the material body these changes and formations in man's spiritual life cease, there being no material basis or form within which new spiritual formations could be effected. Man's spirit, now freed from its material covering, is adjusted to the spiritual environment exclusively. His form, now covered only with a spiritual body, is unchangeable. By means of his spiritual sphere he is asso-

[76] T., n. 476; E., n. 674; A., n. 1381; cf., A., nn. 1273e, 1463, 4882, 5605, 8103, 10734; M., n. 415; D., nn. 1702, 4403, 4652e; cf., n. 3941. On man's association with spirits, see H., n. 295.

[77] In the spiritual world the four quarters depend on the individual, cf. H., n. 143-4; W., n. 131-2; explained by W., nn. 125, 130, 135-9.

[78] W., nn. 330-1, 370, 419, 420.

[79] Ibid., nn. 277-281.

ciated with a particular social group within the extension of the universal sphere, the latter now taking the form and name of the Lord's kingdom. His spiritual situation within this social group will be his final position within the extension of God's universal sphere.[80]

By Paul Härtli.

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[80] During one's earthly life the spiritual situation and association are constantly changing, becoming permanent after death (M., n. 530, D., n. 6058); this permanent situation and center being identified with his ruling love (D., n. 5789a). This situation becomes his own by virtue of, and according to, his character and disposition (D., n. 3644), his state of life (A., n. 1277), the quality of his good (ibid., nn. 7236, 7246e); also according to his conception of the Divine Human (W., n. 13; T., nn. 110, 163, 621; E., n. 957), and in accordance with the quality of his conjunction with Him (P., n. 164). This situation is provided by the Lord (P., nn. 203, 333; R., n. 262), and man is prepared for it (P., nn. 67-9). See also footnote 75.

THE REALITY OF MATTER*

THE question whether or not matter is real, or what is meant by the reality of matter, is one of those perennial questions that have come down to us from the philosophy of Plato and from the controversies of the Stoics and the Epicureans. The question is important for us because it involves the issue between naturalism and spiritualism (in its primary sense), the supreme issue of our day, both in philosophy and in religion.

The book before us is interesting not so much for its matter as for its task and its method. The dramatic background is intensified by the air of mystery which enshrouds both the writers; and the sharp personalities which pass between them exaggerate the controversial interest. But our main concern is with the gist of the arguments used, the one to affirm, the other to deny, the reality of matter.

To common-sense it seems utterly preposterous to raise any question as to the reality of matter. But inasmuch as the reality of matter has been questioned and denied by an array of great philosophers from Plato down, there must be some way of getting in the state of mind for which this question and denial will become real and urgent. The mere fact that the reality of matter has been questioned and denied by hosts of the most thoughtful men of the human race is enough to arrest attention and to make us pause to consider what are the motives and what the grounds for such an attitude of mind. It is enough to observe that very little systematic reflection upon the nature and process of knowledge lands us directly in problems about the nature

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of matter that have engaged for long ages the best thought of mankind.

One of the most familiar forms of denying the reality of matter is the Christian doctrine of creation. Matter according to this doctrine is a product of spirit. The great achievement of Early Christian metaphysics, under the lead of the doctrine of creation, was to spiritualize the universe. Aristotle had already conceived God as Divine Wisdom. Augustine added the characters of Divine Will and Divine Power. Creation, therefore, as the act of God, was an act of spirit. Thus spirit had the primary reality, and matter got its reality from spirit. This has been the type of thought in all the great philosophies.

But from the days of the old Greek atomic theory, materialism has had a systematic basis in the conception of matter as consisting of very small bodies. These bodies were thought of as solid, continuous, impenetrable, and imperishable; and they were the primary and ultimate units of all other bodies, the ultimately real things of the universe. The attempt was made then, and has been made persistently ever since, to explain the origin and nature, all the things and processes, of the universe by the properties and behavior of these atoms. Modern chemistry and physics have added refinements and pushed the conceptions farther; they have greatly multiplied the kinds of matter; but the space-filling character of bodies, whether solid, liquid, or gaseous, persists and remains the basis of all materialistic thinking. But physical and chemical analysis has gone so far that doubts and questions arise as to the ultimate nature and constitution of matter, whether it is a continuous mass or a universe of discrete particles. These particles themselves, as exemplified by the electrons and protons of modern chemistry, are so exceedingly minute that they are inaccessible to any direct means of physical identification or measurement. At this stage matter is much the same as Aristotle's indeterminate and unqualified material substratum; it is in fact merely the terminus of the logical analysis of bodies. For systematic thought, ma-

terialism at this point becomes bankrupt. The ordinary properties of bodies vanish before the alternatives of infinite divisibility or mere centers of force. As the outcome of this analysis, materialistic metaphysics loses its proper character and lands us in a situation where bodies are inconceivable. We have, therefore, these valid grounds for denying the reality of matter. The doctrine of creation gives reality to spirit, not to matter; and scientific analysis of bodies loses itself in abstractions which are logical, not material, entities.

But, now, the further question arises, what is it that we mean by the reality of matter. We cannot mean, as we have just shown, some universal indeterminate and unqualified material substratum, out of which all particular bodies, large or small, immense suns or tiny specks of dust, are made, according to the Aristotelian formula of Form and Matter. Bodies cannot have that kind of reality. And yet to say that bodies are not real offends common-sense beyond measure. We see, hear, taste, smell, feel, touch, and deal with bodies in ways so palpable and numerous that we cannot deny their practical reality. Here we have the actual and persistent ground of materialism. It is this concrete experience of bodies, rather than the abstract concept of matter that gives materialism its hold upon common thought. Here at last we seem to find firm ground for holding that matter in the form of bodies is not only real, but that it is the fundamental reality. This is just the position of materialistic metaphysics, and out of this all varieties of materialism grow.

The line of attack upon this metaphysics is not the analysis of bodies already conceived as really existing in their own right independent of knowledge, and having also in their own right all the properties which we actually find them to have. This new line of attack raises the question as to *the meaning and nature of knowledge*. Our knowledge of bodies is so familiar, so successful, and seems so complete, that it is hard to bring our reflective, not to say

critical, attention to bear upon it. If we ask what we mean by "knowledge of bodies," we enter at once upon the initial and central task of modern metaphysics. Bishop Berkeley made an epoch in the history of metaphysics by maintaining the formula *Esse est Percipi,* To Be is to be Perceived. Locke, though representing in general the common-sense position, had already conceded that we know only qualities not bodies, and went on to make a radical distinction between the so-called secondary and primary qualities, giving the former to the mind but the latter to bodies themselves. Berkeley passed swift criticism upon this view by observing that the primary qualities are in the same position as are the secondary; that they are both equally the creatures of the mind. Berkeley's method was very simple and direct. He challenged his opponents to say what they meant by the existence of something which is not perceived; for example, in such typical cases as a color which is not seen, a sound which is not heard; and so for all the so-called properties of bodies. When they were unable to give any meaning to such statements as "the color blue exists without being seen," or "the sound of the thunder exists without being heard," his ready and sufficient comment was "a meaningless statement cannot be true, and is entirely worthless." But however convincing this argument may be for systematic thought, common-sense has never been forced to accept it. For everyday experience, nothing is more certain than that the sky is blue, that grass is green, that snow is white, that sugar is sweet, etc. Not only that, but everyday experience is equally certain that rocks and trees, birds and dogs, the stars and planets, exist in their own right quite independent of our knowledge of them. This is a strange, not to say intolerable, dilemma; for common knowledge, not only bodies but the qualities and properties of bodies exist in absolute indifference to whether they happen to be known or not; and yet for thought such existence is inconceivable, and the assertion of such existence is self-contradictory.

This was Berkeley's contention; and he has never been refuted. He has, however, been contradicted and ignored. Neither philosophy nor science has been content to leave the situation in this uncertainty. The analysis of knowledge has been pushed to the utmost refinement, and explanation has been sought with systematic diligence. The classic form of explanation is contained in the idea of "sense impression." Bodies are supposed to impress the sense organs directly or indirectly, and thus to convey their qualities to the mind. How bodies impress the sense organs and convey their qualities to the mind cannot be determined by observation, and in the end evades scientific analysis. Recourse is had to the wave theory of light and sound, and to the particle theory of matter. The physics of light and sound has been developed in wonderful detail, and many explanations have been offered; but when we make the distinction between light and sound as sensations, and light and sound as waves of ether or air, we encounter one of the greatest mysteries of knowledge and experience. Granted that the ether waves are reflected from the surface of the lake, and impinge upon the retina, setting up a nerve-current which ends in the brain center, we have in this process not a suggestion of the brilliant golden color of the water under the setting sun. Certainly, the ether waves, the nerve currents, the brain states are not colored yellow; and even if they were, they are not seen to be colored. On the other hand, it is impossible to conceive that color resides in the body that reflects the waves; and even if it did, it is impossible to think of it as transmitted along the colorless ether waves or the colorless nerve currents. This is another way of saying that color is not a physical fact, but a psychical fact; and furthermore that color as psychic fact is not accessible to physical science. In short, the ether waves and nerve currents do not help us in the least to pass in thought from mind to color or colored object, but rather interpose irrelevant series which separate the two, and make the transition from one to the other inconceivable rather than obvious.

Returning now to the subject of the reality of matter, and substituting for this the question as to the reality of bodies, we find that the wave theory of light and sound is as little able to lead us to a knowledge of bodies as it is to lead us to a knowledge of color or colored object. The so-called properties of bodies, so far as they are known at all, turn out to be qualities of mind, that is, sensations and conceptions. If we try to conceive bodies as masses of vibrating particles, we get back to the same position we were in when we were pursuing the analysis of bodies, and find ourselves impaled on the horns of the dilemma presented by the alternative of infinite divisibility or centers of force. Or if we choose to treat the atomic theory with metaphysical seriousness, we may think of electrons and protons as particles of electricity; and again we are faced with the material substratum which Aristotle offered us. We conclude then that the reality of bodies is in the same metaphysical predicament as the reality of matter; for metaphysics they are concepts, qualities, states, products of the mind.

The grounds for resisting and rejecting this conclusion are practical, not metaphysical. Whatever may be said for our *practical* confidence in the reality of matter, our conclusion is fatal to materialism; for materialism of all kinds and degrees rests on metaphysical presuppositions as to the ultimate nature of bodies or of matter.

It would take us too far afield into modern idealism and realism to attempt here an analysis of our practical experience with bodies, but we may anticipate that there is no possible escape from the metaphysics of knowledge and of bodies. We may therefore rest assured that whatever reality bodies may have, that reality cannot in any way threaten the prior reality of spirit.

The history of metaphysics exhibits the interesting and significant feature, that no systematic statement of realism can be made without involving the language and presuppositions of idealism; the statements of idealism usually

involve features of realism. The book before us exemplifies this in characteristic fashion. "Professor Hensoldt," who denies the reality of matter, states his case in terms of Hindoo magic. After some of the commonplaces of Hindoo philosophy with characteristic lack of argument, he comes to his demonstration. The adept said: "These eternal hills, where are they now?" And the disciple recorded his experiences of the moment as follows: "As I turned my gaze from the adept's eyes in the direction of the snow clad Himalayas, I was amazed to find myself gazing upon vacancy; the eternal hills and the fertile plains had vanished into thin air, and nothing was before me but a vast expanse of space; even the solid rock beneath our feet seemed to have disappeared, although I felt as if treading some invisible ground" (p. 55). This is supposed to illustrate the fact that the external world is *maya* or illusion. The doctrine that the external world, the world of the senses, is *appearance* has come down to us from Plato, and is a common feature of all lines of metaphysics, and of common-sense as well. A thorough-going metaphysics of appearance is one of the outstanding *desiderata* of philosophy. Swedenborg's doctrine of appearance is the most complete that history presents; but it needs to be systematized and interpreted.

With this brief reference, let us return to the demonstration of the unreality of matter, and notice the contradictory language into which the author of the book we are considering falls in commenting on his experience. He says: "The illusion lasted fully eight or ten minutes, when suddenly the outlines of the hills came faintly to view again, and before many seconds the landscape had risen to its former reality." Although the words "illusion" and "reality" are used here in accordance with common-sense, they are in flat contradiction to the meaning and intent of the experience cited; namely, that the absence of the "eternal hills" was the reality, and their presence the illusion. Even the adept is betrayed into a like contradiction. After

much dissertation on the unreality of the material world, he says: "We live on rice . . . with a little salt; . . . . one piece of cloth . . . is all the raiment we need; . . . . for shelter . . . . a few bamboo sticks thatched with palm leaves," etc. But according to the doctrine of *maya,* rice, salt, bamboo sticks, and palm leaves, are as much illusions as the eternal hills. The adept was presumably unaware that he was living on illusions.

Passing now to the other side of the controversy, the Member of the Brotherhood of India begins his attack by an effective exhibition of the inconsistencies above noted. Then after a sweeping denial that it is the doctrine of the Brotherhood (the inner circle of adepts) that "there is no such thing as matter," he asserts to the contrary that "the very foundation rock upon which the superstructure of their entire philosophy rests is the great universal truth that *matter exists everywhere*" (p. 72). The physical universe and the world of spirit are both "*material* in the most exact and literal meaning of that word." Both of these assertions are sufficiently astounding; but the argument by which he supports the assertions would make even the seasoned materialist lift his eyebrows. He argues that the only difference between matter and spirit is "the degree of fineness—or the relative size of the individual particles of which the body is composed" and "the rate of vibratory motion." In other words, he essays to pass by degrees of fineness on the one hand and rates of motion on the other from the physical world to the world of spirit. Electricity is selected as the matter which has the finest particles and the highest rate of vibration; beyond electricity is spirit. However preposterous and incongruous this view, it is a good example of crude attempts to pass in thought from matter to spirit.

In conclusion we may remark that both the disputants are at bottom materialists; neither grasps the presuppositions upon which the arguments for idealism or materialism are based. The book has little interest for the serious stu-

dent of philosophy, but it may afford amusement by its trenchant personalities. We have used it as an occasion for presenting some of the grounds for questioning the reality of matter or of bodies. The issues involved would require more elaborate discussion than our task permits.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

THE GENERAL CONVENTION MEETINGS

The Cincinnati Society, in behalf of the Ohio Association entertaining the 104th Convention, was most fortunate in having a new hotel, Vernon Manor, near by, in which to house the greater part of its guests, and to provide the daily luncheons. Nothing better can be conceived—it was an ideal arrangement, indeed, which contributed not a little to the perfect hospitality enjoyed. So full and excellent an account of all the meetings and transactions has already been given by *The New-Church Messenger,* Convention's own organ, that little seems left for our editorial comment. Nevertheless, a brief review with emphasis upon some important points is in order for us, and, we trust, will prove to be interesting and useful for our readers.

It has been the custom of late for the program committee to put forward one leading topic to run through the addresses, papers, and discussions of all the meetings. The choice this year proved to be most timely, and successful in attracting the attention of the local press, as well as profitable to our own people; to wit, "A Day of New Things."

In the Council of Ministers this subject was handled in several papers, beginning with a study of the Growth of the New Church. One, by Dr. French of San Francisco, gave attention to the fact that its growth must take place in the spiritual world before it can in this, since the spiritual world is the world of causes, and the New Jerusalem is to "descend from God out of heaven." "The New Church on earth increases according to its increase in the World of Spirits," he said; "those who in the world had been in a spiritual affection of truth are conjoined with heaven and conjoin heaven with man." Seventeen decades is not a long time for this process

to be going on. "A vast preparation has been and is going on for the Coming of the Lord. A great city is in the building, and its twelve foundations are being laid in and on the earth. This calls for the correspondingly vast increase of knowledge, natural and spiritual, which is now manifestly coming." So Dr. French attributed to the impress of the Second Coming of the Lord the wonderful developments now appearing in every plane of human activity; and he showed how the "study of radiation and the disintegration of matter, is laying a scientific basis for the analysis and exploration of the mind and soul." Correspondence, being the causative relation of the spiritual world to the natural, reveals the working of God in all things of creation and sustentation of the material universe. "Every discovery of science uncovers a corresponding secret of heaven." "The development of power on the physical plane is the outstanding marvel of the New Age." It must be caused by increasing power in the spiritual plane. Dr. French further remarked:

> In the Divine Love is stored all the energy of the infinite Creator of heaven and earth. The potential of the Divine Love is the pressure of the Holy Spirit going forth into action. Human minds are created to receive and serve as transformers, adjustable condensers and amplifiers in the ultimation of Divine energy.
>
> The New Church is the one and only church which is in possession of the opened Word, the one church in all the world which acknowledges and worships Jesus Christ as Jehovah God, as God Himself in a Divine-Human Body. This supreme fact makes the New Church the pinnacle of broadcasting centers, and imparts to it a power of radiation that must encircle the globe, carrying even the whisperings of God to the confines of His creation.

We have outlined the thought of this paper of Dr. French's at such length, because it seems to us the most profoundly illuminating presentation of the subject, "The Essential Growth of the New Church," that we have seen, and for us it is central in the general theme, "A Day of New Things." It is difficult for us to realize the full significance of the fact that the Second Coming of the Lord is a spiritual coming, and that the growth of the New Church must be spiritual, in the world of causes, in order to exist at all in the world of effects. It is also

difficult to realize the importance and the power in the Lord's hands of having a little body of those who definitely believe in Him, and worship and serve Him in His Second Coming, as the only God of heaven and earth.

It is this difficulty, so it seems, which so often discourages and weakens our little struggling societies, and which leads some of our ministers sometimes to lose sight of the distinctive mission of our own little body. The loss of this clearness of vision, of our place and work in the world, became manifest in some of the papers; but the discussion of World Problems, the New Psychology, and other topics, in the light of the Second Coming, was interesting and profitable. And the President of Convention, in his opening address, spoke with great clearness from the text, "Behold, I make all things new," showing that definite action on the part of the Lord is bringing about all this newness of life in the natural and in the spiritual world; and that this definite action is the opening of the letter of the Sacred Scriptures, and revealing Himself in its spiritual meaning. This Divine act therefore is His Second Coming. The sermon closed with a presentation of how the New Church descends from Him out of heaven into the world.

The sermon by the Rev. John Goddard on Convention Sunday was an admirable presentation of the most important personal benefit of the Second Coming, from the text, "The truth shall make you free." Indeed, all the benefits of the Second Coming grow out of that great emancipation from bondage to falsity by the unfolding of the deeper truths of Divine Revelation. This is the real meaning of Divine Redemption. We were reminded of a passage in the President's address of the day before, saying,

> The new and greater freedom in the spiritual world, in serving the Lord, since the new and fuller knowledge of Him has been given from His Word, impels to freedom here. Angels said "that things to come they know not, for knowledge of things to come belongs to the Lord alone, but that they do know that the slavery and captivity in which the man of the church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it" (Last Judgment, n. 74).

The Conference on Missions Sunday evening was very interesting and profitable, in charge of the Board of Missions, which has abbreviated its name by leaving out the words "Home and Foreign," certainly to advantage. This year it had been decided to devote the service to addresses by those doing missionary work at home, and they were inspiring, although the Foreign Fields received full attention in the annual report of the Board. The formation of a new group of believers in the New Church from a company of former Christian Scientists in Akron, Ohio, has been sufficiently heralded and commented upon. We need refer to it only because it would be wrong to omit it, and because we wish to give prominence to Dr. King's closing words in reporting it, saying,

> I feel that this is an instance of what is going to take place everywhere. The people in the Christian Churches who feel the need of a living religion which they do not get there, are going to turn to the New Church. The Lord will send us this "remnant" when we are able to take care of them. Let us get down to real evangelical New-Church preaching. Let us preach the doctrines of the New Church, not as abstractions, but as ways of living. Then the remnant will arise and say, "Where thou goest, I will go."

The "follow-up" work of the Board of Missions is well worth mentioning among the important things reported at this Convention. It consists in following up by correspondence the interest of new purchasers of the works of Swedenborg in the United States. Since the inception of this enterprise in 1919 individual letters have been sent to 24,193 such purchasers, of whom 3,917 have replied; and most of these have expressed interest to receive additional New-Church literature, and quite a number have become members of neighboring New-Church societies, or of the Washington Society. Certainly it is a very notable and successful missionary undertaking.

Mr. Watanabe's work in Japan shows an increase of one hundred and six members during the year, and, as the *Messenger* has described, has made remarkable progress in spreading the light of the Second Coming widely in that country. In one missionary journey of twenty days he travelled over two thousand miles, frequently addressing congregations of

seven hundred or more. He reports the great need of educational opportunities, and proposes establishing a school, which will be self-supporting if a building can be provided at a cost of $8,000. This amount has been raised, or a large part of it, we understand, in this country. Mr. Watanabe's converts to the New Church seem to be largely of the educated and leading people, who will be able to forward the cause.

Convention got very tired this year of hearing complaints of the *Messenger;* and in hopes of removing such discussions from its meetings two Committees were appointed, to hear such complaints, consider them, and endeavor to apply such remedies as possible to satisfy those who make them. The resolutions which were adopted follow:

Resolved, That an advisory committee of seven be appointed, to whom the editor can refer all debatable matters of policy. This committee shall report to the Convention annually. It shall be its duty to recommend to the Convention an editor for the *Messenger;* and Convention shall vote by ballot on the editorship, a majority being necessary for election.

Resolved, That the Advisory Board appoint a committee to consider definite *Messenger* plans which they may regard as feasible to insure a progressively decreasing deficit.

The latter resolution was referred to the General Council, who have themselves appointed such a committee. The names of the other committee, appointed by the President, appear in the Convention Journal of 1925.

Probably no one can remember when Convention has ever met without having distressing discussions of the *Messenger.* Sometimes the complaint has come that the *Messenger* has been too conservative and doctrinal to satisfy the younger portion of the Church; sometimes, as of late, that it is too liberal and not doctrinal enough. It is certainly to be hoped that by free discussion of these situations in the Advisory Committee, such a middle ground, or inclusive policy may be devised as to meet to a considerable degree the desires of all, and that the *Messenger* may become an organ of the Convention, in the support, enjoyment, and use of which all may become heartily united.

The New-Church version of the Sacred Scriptures, through the generosity of Mr. George Marchant, in the hands of the British Conference and the General Convention seems now to be fully under way. Committees in both countries have divided the work between them, and conclusions as to text and other matters will be reached by united consideration.

The Committee on the *Book of Worship* and the *Magnificat,* reported new issues of both books, with typographical revision. In common with the whole Christian world the Committee is endeavoring to enrich our collection of hymns by contributions which awaken emotions of desire for the Christian life, for every-day goodness in individuals and in society. The doctrine of charity is of high importance in the teachings of the New Church, and yet we have very few hymns to celebrate it in worship. The time seems to have come when the Christian world is beginning to demand such hymns, and when we should try to do our part in supplying them.

H. Clinton Hay.

PALESTINE, HOMELAND OF ALL SOULS.

One has to visit the Holy Land to appreciate the extent to which the local shrine and the sacred spot are cultivated, and the intentness and the increased magnitude of the pilgrimages to them. The Latin and the Greek and other Churches have sedulously cherished every even doubtful spot which has Christian or some Biblical significance. The Palestine Exploration Fund itself, in the opinion of some, has been swayed on occasion by a zeal to "over-identify." Even if one found only a minimum of the inevitable exploitation to which such a land is liable, and felt to the full the earnestness of hundreds of thousands in their pilgrimages, and granted the undoubted profit the pilgrimage is to many of them, and above all counted in the thrill and the awe which come with putting foot where the story of the Bible was unfolded and where the Lord Himself prayed and taught and healed, this in its entirety is only one way in which religion stands related to the Holy

Land. As a use of the land as it is at present, it may even be more akin to the use of it as a Jewish homeland, or even to the full cultivation and economic development of it, than it is to the richest service which this land of the Bible even now renders, or can render, to the spiritual life and the religious insight of the race as a whole.

We refer to the utilization of the land, as it appears in the Bible story, in the character of a model, a geographic model, from the Creator's own hand, of the country of the soul. That heavenly Canaan to which we travel we descry with such poor vision often, that we need an objective portrayal of it. We have such a portrayal in Palestine. In its contours Palestine speaks of the lineaments of the spiritual life, in its hills and mountains of the heights of human aspiration and longing, in its valleys of the commonplaces of spiritual effort and practice, in its streams of the currents which wash the human soul,—materialism, it may be, a true supernaturalism, perhaps. The land is the objectification of the inner life of the religious man. It is an exact correspondence with it. We have a psychology of the spiritual experience, in which we look at it more directly and in itself regarded; but here is a geography of it, as it were, in objective illustration of it. Is its spiritual suggestiveness inherent in the land, in its conformation and all, just as it came through the ages to be fashioned? Or have its spiritual meanings been impressed on it in the course of centuries in the religious interpretation of its scenes as the scenes of revelation's story? Whichever it is, it is a symbol of the spiritual life of us all, or of that inner world which is the homeland of every human soul. How distinctly marked off this service of the land is from the use of it, with or without a disagreeable element of exploitation, as a collection of shrines and sacred spots, on which worship is concentrated! In the study of the land as a symbolic portrayal of the race's best life, it yields its service everywhere, and rises into meanings, which, like all the deeper meaning of the Word, are without reference to transient historical characters, or times, or localities. The traveller toward the highest goals of life,

with the Bible for handbook, can have the benefit of the portrayal in Bible geography of the celestial land he seeks.

WILLIAM F. WUNSCH.

SWEDENBORG ON NATURALISM

Nothing is more striking or significant in the writings of Swedenborg than his frequent reference to naturalism; this is so characteristic that his readers are apt to take the constant opposition and antagonism between the natural and the spiritual as the essential feature of his philosophy of life. This impression is in the main correct, but it needs proper qualification; and the qualification may be stated by making the required distinction between the *mere* natural, the *perverted* natural, and the *well-ordered* natural. As the mere natural is practically an abstraction, and the well-ordered natural is exceedingly rare, or practically nonexistent, it is almost uniformly the case that Swedenborg is speaking of the perverted natural. Hence the apparent opposition and antagonism between the natural and the spiritual.

There is, however, another source of difficulty and confusion to the reader, due to the shades and ranges of meaning which are attached to the words "natural" and "spiritual," both in ordinary speech and in Swedenborg's usage. In a word, the two terms are contrasted from several points of view. From the metaphysical point of view, the natural is the entire external universe, the universe of bodies and their behavior; while the spiritual is the world of mind and spirit, and the world of the life beyond. From the moral point of view, the natural is the life of unregulated impulse and desire; the spiritual is the life regulated by purpose, or subject to rational control. In this case the word spiritual implies reference to religious motives and standards. From the religious point of view, the natural is the sensual, the selfish, the wilful, the sinful life, and in general the perverted life of the will and the understanding; the spiritual is the life of affection and thought elevated by obedience and faith into the genuine light and love

of the Lord. In Swedenborg's concise language, the spiritual is that which is from the Lord, the natural is that which is from man. The contrast is made from still other points of view, such as the psychological and epistemological, which are of less importance, but are constantly recurring. There is another meaning of natural wide application which is attended with serious complications and difficulties. That which belongs to the character of the thing and accords with its character is said to be natural to that thing. It belongs to the nature of water, for example, to flow, to the nature of the plant to grow and produce seed, to the animal to feel and move and reproduce itself, to the mind to think, to the spirit to love, and so on. We even speak of the nature and character of God, and say that it is natural to Him to create. In short, everything has its own nature and its natural way of being and doing. These several meanings of the word natural must be kept in mind, not only in ordinary conversation, but especially in reading Swedenborg.

The various meanings of the word "natural" are imported into the word "naturalism," and give it a vagueness which is ill adapted to precise discussion and thinking. We are not at present so much concerned with these various meanings of the term, as with Swedenborg's specific use of it to mark the contrast between two views of the universe, and between the practical consequences of these views. Naturalism is primarily a type of philosophy, which is more than a philosophy of nature, for it claims to be a philosophy of the universe. But even in the restricted sense it gets the benefit of the various meanings of the word "nature." The word "nature," especially with the capital, is used commonly to designate the entire physical universe; but it is also used for the underlying power which determines the being and behavior of the physical universe, in general and in particular. We speak of the nature of the rocks, and of plants and animals; in the case of plants and animals, it is the vital force which operates in them and directs their growth and gives them their character. We also speak of the nature of the mind, and of the nature of spirit. In the

comprehensive sense, Nature is hypostatized and personified, thought of as having existence and reality apart from the body of the universe and from the particular bodies, as the law and life of the bodies. This, of course, is metaphorical language; but the metaphor is so convenient and so common that it has acquired a direct reference to an independent and concrete reality. This transition from adjectival to substantival character, from the nature of the tree to the nature that produces the tree, is a source of ambiguity as well as of generality and satisfaction. It enables us to use the word "nature" in one sense with associations and force of the others. The word "naturalism" has the advantage of this ambiguity and the generality. It may refer to a body of sentiment, to a body of opinion, to a system of living, a system of doctrine, a philosophy of life, each and all comprised within the realm of the natural and contrasted with the supernatural; or on the other hand it may refer specifically to that philosophy of the universe which makes the physical universe, the universe of bodies, its special and primary object, and which asserts the claim of being the sum total of systematized knowledge. This philosophy rests upon the well known presuppositions of materialism: that matter has an independent existence and is indestructible; that bodies are organized aggregations of particles of matter, and have certain uniform, invariable, ways of behaving, which are observed and known as natural laws, the laws of nature; that all *explanation* is confined to observing the course of events, and arranging the events in the order of succession; that the world as it is, is the outcome of the world as it has been, and has come to be what it is by *continuous* change. As a corollary of these presuppositions, it is held that the suns and planets have come to be what they are by *continuous* change from masses of exceedingly fine particles in rapid motion; so the earth is accounted for. It is further held that all organic bodies, the bodies of animals and plants, are derived by *continuous* change from very minute particles of the semi-fluid, almost homogeneous, mass known as protoplasm. This *continuous* process is called *evolution,* and the doctrine of

evolution is meant to be a general statement of the nature of this process.

The doctrine of evolution is a conceptual scheme which is supposed to correspond to the actual course of natural events; and the truth of the doctrine, it is claimed, is attested by the whole body of the natural sciences, especially cosmology, geology, and biology. But it is to be noted that the *presuppositions* upon which naturalism and the doctrine of evolution rest are *not observed facts;* we do not observe the existence of matter, but only of bodies; still less do we observe that matter is original, independent, changeless, and indestructible. We do not observe that bodies behave with absolute uniformity, nor do we observe that the processes of nature are *continuous,* as a rule. As a matter of fact, the processes of nature exhibit many unbridged gaps. It is true that growth, the growth of a tree, for example, is apparently continuous. Science can follow the continuous process from seed to plant, and from plant to seed again; but this is an ever-recurring closed circle, seemingly detached from its surroundings. The influence of soil upon seed and the action of light upon leaf are, to ordinary observation, discontinuous processes, as discontinuous as the action of the ether waves upon the nerves of the retina, the nerve current upon muscle, or the action of brain centers upon the mind. Elaborate experiments and subtle theories are invoked with more or less success to establish continuities in such cases, but these continuities are for the most part conceptual, not observed fact. Experimentation and theory play a conspicuous part in geological and biological series.

At this point it is a matter of critical importance to make the proper distinction between the whole body of historical series and what is called the evolutionary process which is supposed to produce the series. The existence of the historical series as such is not open to question. Geological records and the records of biological history furnish to the student of nature abundant material for the formation of series,—the series of rock formations, the series of plant and animal forms; these are proper objects of scientific study. But the existence of the

series as such is a very different thing from the continuous process assumed to explain the series. The historical series are observed facts; but the continuous process is not an observed fact, it is an assumption which gives rise to the theory of evolution. As a matter of fact and observation, historical series are discontinuous.

What, for example, is more striking or more obvious than the discontinuities of the rock strata in the earth's crust; few are aware of the elaborate theories which are constructed to explain the *continuous* deposition of the material of these strata under the agency of water, wind, weather, and other forces of nature. Again in the field of biological succession, where controversy rages most hotly and where the *principle of continuity* involves the most important consequences, nothing is more obvious or more impressive than the rigidly maintained distinctness of species. To ordinary observation, it is preposterous to assert that one species changes, or can change, *continuously* into another. And yet experimentation, investigation, and theory have labored with unceasing and indefatigable energy decade after decade to verify the theory that all animals and plants have come by *continuous* change from one original living material; and in particular that the various species of animals and plants have been produced from earlier species by *continuous* change. But *within the field of observation,* we do not see one species changing into another; e.g., we do not see cats changing to tigers, nor tigers to lions. If such *continuous* change were a law of nature, as is claimed, it would operate at the present day as well as in the past. Even if we extend the field of observation throughout geological history, we find no records of *continuous* change from one species to another. It is claimed that this theory simplifies and systematizes the study of living forms, and that it explains the succession of the forms. But animals and plants are classified and arranged on the basis of common or diverse characters, not on the basis of genetic succession. As a matter of fact, the theory of evolution has no *scientific* value whatever; it may be interesting as a scientific ideal towards which the biologist

may work, and it would be a scientific achievement of real value if attained, but the achievement implies an impossible knowledge of the past as well as improbable success in the future. Even if the theory were verified, it would explain nothing but the succession of the forms; the facts of the science would have to be learned by observation or report quite independently of the genetic relation. As it is, the theory serves as a plausible basis for naturalism, for the principle that all explanation is to be found in natural history; in particular, that all the processes and products of life are to be explained by the properties of the original life-material, that is, protoplasm. The theory of evolution, then, is a concomitant of naturalism, and as such leads to materialism. Materialism is a systematic denial of God and the spiritual world. It is the indirect and negative implications of naturalism that make it hostile to morals and religion, as well as to genuine rationality. As soon as we yield to the conviction that the world of nature, the material world, is self-existent, original, independent, that it is the only real world, we find that the idea of God and of the spiritual world is an empty and meaningless superstition. It is strictly true, therefore, both in the light of common experience and in the light of philosophical analysis, that the doctrine of evolution, when disentangled from the commonplaces of Christian thought, is destructive of all religion and of Christian morality.

In Swedenborg's usage, naturalism is a body of opinion and conviction that grows out of contrast with religion, and out of the study of nature without the guidance of spiritual knowledge and light, especially the light of Divine revelation. He specifies certain sources of naturalism and of naturalistic prepossessions. They all refer to the attitude and manner in the study of nature.

It is well to bear in mind that the study of nature as an independently existing system of bodies with characteristic and inherent properties and modes of behavior, is, or may be, the chosen field of the natural scientist. He may restrict his attention and interest to this field, just as the mathematician, or

the psychologist, may restrict his attention and interest to his special subject. Such choices are compatible with diverse tastes and endowments; and the many special sciences are the outcome. But even the mathematician, though his science is the most abstract of all, if he pursues it broadly and systematically, soon finds himself engaged in the field of logic on the one hand and with physics on the other. In other words, the special sciences are abstractions, due to selection, and to the restriction of attention and interest; but the materials of the sciences exist in nature together, not separately, so that knowledge of one group involves more or less knowledge of others. Geology, for example, involves mathematics, not to say logic, on the one hand, and zoology, botany, chemistry, physics, and even astronomy, on the other. So too the knowledge of nature as a whole, the universe of bodies with their properties and behavior, may be selected as the object of interest and study; but the systematic pursuit of this knowledge will sooner or later find itself embarrassed with questions of metaphysics on the one hand, and of psychology and epistemology on the other. This is only another way of saying that natural science merges into natural philosophy and into the mental and moral sciences. But this is not all. The scientist, no matter how narrow his interest and preoccupation, has acquired in the course of his education a body of opinions and sentiments and convictions about matters of religion. He must keep his science and religion together, or he must keep them apart. In either case, he must pass judgment upon his religious prepossessions, and estimate their truth and importance. In a word, he must take some attitude towards God and spiritual life. This is a crucial consideration.

Swedenborg does not stop to deal with the pure scientist, one who keeps strictly within his special province, or within the field of science as a whole; for the good and sufficient reason, we may add, that the pure scientist is a pure fiction. Therefore with him naturalism is not merely a body of scientific opinions and convictions, but a natural philosophy, a philosophy of nature which is held by contrast with a philoso-

phy of spirit. Naturalism, then, is for Swedenborg the outcome of the study of nature without spiritual enlightenment; it is the outcome of the effort to explain nature by means of nature itself, and to explain the idea of God and the idea of the supernatural also by means of nature. The road to naturalism is twofold. One is to think of nature as self-existent, and to think of all the products of creation as the work of nature. This may lead directly to naturalism and atheism, or it may lead to the identification of the first principles of nature with God, and is therefore an indirect way to atheism. The other road to naturalism is the attempt to think from nature and the properties of nature—matter, space, and time—about God and spiritual life.

There is, in "Divine Love and Wisdom" (n. 349), a characteristic statement of the way people fall into naturalism. After reciting that it is allowable for people, speaking from appearances, to say that the sun by its heat and light produces vegetation and animal life, just as they speak of the sun as rising and setting, he adds:

> But those who confirm themselves in the thought that the sun by its heat and light produces the things that appear on the earth, at length ascribe all things to nature, even the creation of the universe, and become *naturalists*, and at last atheists.

It is to be noted that Swedenborg uses the word "naturalist" here not for the mere student of nature, but for what we would call a *naturalistic philosopher*. The point of the passage is, that such a view of the sun and its heat and light leads to naturalism and atheism.

Another source of naturalism much emphasized by Swedenborg is a plausible but very deceptive extension of the above way of thinking about the sun to the thought that nature in its first principles is God. It is at this point that he marks the difference between thinking of God and spiritual life from nature and its properties on the one hand, and thinking of them in spiritual light and in the light of Divine revelation. In this connection, a typical passage is "Apocalypse Explained," n. 1220. Speaking of the consequences of carrying ideas of space

and time over into our thinking of God and spiritual life, Swedenborg goes on to say:

> But because naturalism at this day has almost overwhelmed the Church, and because it cannot be dissipated except by rational methods, ... therefore even these Divine subjects are brought forth by means of them into the light from the darkness induced by nature. . . . . *All naturalism* comes from thinking about Divine things from the properties of nature, which are matter, space, and time; . . . . the mind which inheres in them cannot but become beclouded, and from the darkness into which it is immersed deny that there is any Divine Providence, and therefore no omnipotence, no omnipresence, and no omniscience; . . . . for unless these ideas of space and time are removed, no other thought is possible but that nature is all, that it is from itself and so that its inmost is what is called God, and that everything beyond it [nature] is merely the work of the imagination.

He adds that every one who by thus thinking from nature has become a naturalistic philosopher, remains such after death.

Thinking of God as nature in first principles is closely connected, as a source of naturalism, with the thought of God as an invisible essence. A good statement of this is in "Heaven and Hell," n. 3. Swedenborg is speaking of those who deny the Lord, some by acknowledging the Father only, some by acknowledging the Human only. He continues:

> But those who say they believe in an invisible Divine, which they call the Being of the universe, from which all things had their existence, and reject belief in the Lord, are shown by experience to believe in no God; because the invisible Divine is to them something like nature in her first principles, which is not an object of faith and love because it is not an object of thought. These are sent away among those who are called naturalists.

In short, there are in general two roads to naturalism: one is the mode of thinking of the material universe as self-existent, and as the only real world, the ultimate ground of all existence; the other is the thought of God in terms of ideas derived from nature, leading to the thought of an invisible God who is one with nature. The Doctrine of the Trinity also leads to naturalism by bringing such confusion into the thought of God that all definite idea of God is obliterated, and the thought of nature in its first principles takes possession of the mind. This,

Swedenborg says, in "True Christian Religion," nn. 4 and 173, was the prime source of the naturalism which prevailed at his day. At the present time, theological ideas and the authority of the Bible have been so undermined, that naturalism has its main source in materialism, that is, in materialistic conceptions of the physical world and of life. Nevertheless Swedenborg's treatment of naturalism is universal, and applies to all ages and stages of naturalistic thought. He makes it clear that materialism, naturalism, and atheism are inevitable stages of a philosophy that is guided only by the light of self-derived intelligence and by the light of nature. His works are a mine of spiritual instruction drawn from Divine revelation, and as such they are needed imperatively to enlighten the suffocating naturalism of the age.

LEWIS F. HITE.

BIBLICAL AND DOCTRINAL STUDIES

THE WORD, AND LIFE'S ASCENDING SPIRAL*

It often seems to us that life, day after day and year after year, goes over the same monotonous round. And this from one point of view is true. Each week has the same sequence of days, and each year the same sequence of months. Our work in school, or factory, or office, follows a regular routine, and gives us the feeling that we are going round and round in a circle, with little change or progress. The routine of home duties, the preparing and serving of meals, the cleaning and ordering of the house, is especially apt to become monotonous, and so is the work in factory or office where specialization of labor gives one person the same thing to do over and over again.

And yet we are not machines, but human beings, and when we do the same task again, it is not the same, because of the spirit, the thought and purpose, which we put into it. The spirit may be different, and if we are growing and developing, physically, mentally and spiritually, it is different from day to day and year to year. We are not going over and over again the same beaten path, the same circle of routine; we are advancing, we are rising; our path is not a circle, but a spiral and an ascending spiral. We come apparently to the same place again, but it is not the same; we have risen higher. The old situation, the familiar duty is not the same, because we do it in a new and better spirit.

The same appearance of no progress, of going again and again through the same round of experience, meets us in our

*This study is based on the chapter "The Word as a Whole," by the Rev. John Worcester, in "The Bread of Life."

spiritual life, and often with a real sense of discouragement. We seem to go through a cycle of new and higher knowledge and ideals, new hopes and resolutions, new efforts and perhaps successes, and then a seeming failure, or new circumstances in which our previous experience seems to count for little and we must start over again. But in spiritual life we do not move in a circle. No experience is exactly repeated; no experience is exactly like another, as no day and no year is exactly like another; we come to the same place again, but it is not the same, for we have risen higher or fallen lower; the spiral rather than the circle is the picture of life's progress, and if we are living truly it is an ascending spiral.

In a general way we can recognize the cycles or periods which should follow one another in our spiritual development. There is infancy, to which belong also pre-natal states, when the little life is unconscious or is first awakening to consciousness of this world. The windows of the soul are not yet opened, or are just opening outward to the world; its sensitiveness is inward, soothed and fed by the influences of heaven. Then in the care of angels who always behold the Heavenly Father's face, treasures are laid up which are the source of strength in later years; they give the power of recognizing and rejecting evil influences when they intrude into the life; they exert the strong force of attraction, which through all life's wanderings draws us toward what is innocent and blessed in this world and in heaven.

Before we go further in our effort to recognize the stages in life's development, the successive turns in life's ascending spiral, the quality of each and the opportunity which each brings, let us open another book, and place it by the side of the book of experience, a book which shall help us to read the story of life truly and to see truly the nature and opportunity of its successive cycles. Open the Lord's Holy Word, the book of life.

We must have felt, as we have read the Bible, that it does not describe an even and continuous progress, from the simple innocence of Eden in the beginning of the Scripture to the

full development of blessed life in the Holy City in its closing pages. It is true of this story of life, as it is of life as we know it in experience, that it advances in cycles. It describes a series of new beginnings, with their advance to states of beauty and triumph; but then comes decline and again a new beginning. It is life's ascending spiral as pictured in the Divine book of life.

It will be said that this form of the Bible story, as a series of developments each with its rise and its decline, is due to the fact that the Scripture is describing a series of churches or religious developments which have existed on the earth, each knowing and serving God in its own special way. True: but that is not saying that this is not also the book of individual life; for the life of the race and of the individual are similar, and answer to each other, stage by stage.

It is not difficult as we read the book of life to see a relation between the early chapters of the Bible, the story of Creation and Eden and the Church of Noah, and the individual life in its first beginnings and in infancy. There was in those most ancient days a nearness to heaven, such as exists in infancy. Those most ancient people lived in this world, and the beauties of nature were about them; but their souls were more open to the heavenly world within than to the world without. Their thought did not rest upon the world about them, we are told; they saw through the veil of nature the spiritual and Divine realities; these were the real things to them, the things that they loved. The first chapters of the Scripture, of the Book of Life, describe this first nearness to heaven of the human race and of every little child.

And then with the little child comes the development of the senses, which are as windows by which the soul looks out and comes in contact with the natural world, seeing in its objects expressions of the Heavenly Father's love which they have already felt. Correspondingly the race in the stage of its development represented by Noah and his descendants, began to feel new interest in the outward world, and to study and love in nature the types of spiritual and heavenly life. This study,

we are told, was the chief delight and wisdom of the Church of Noah and his descendants. They loved in their worship and in the surroundings of their worship forms and objects representative of things heavenly and Divine. They loved to write and to speak in symbols, and to cover their temple and palace walls with stories told in pictures. The wisdom of that age was the source of ancient legends and fables, and of the drawings and sculpture which made Egypt the great picture book of the world.

There is a mystery about these earliest years of life. The little child is not conscious of himself and does not reflect upon himself in a way to make memory of them possible, and the chapters describing the infancy of the individual and of the race, the first eleven chapters of Genesis, come out of dim antiquity, written in parable, in keeping with the mystery of infancy which they describe.

After infancy, childhood. If we characterize childhood, having thought of its part in spiritual development, it is the period of gathering knowledge and storing it in memory, not yet of understanding it and of reasoning about it, but of acquiring and storing knowledge. At this time come the child's countless questions: What? Why? And with this, or close upon it, comes the learning of laws of orderly life and training in obedience: obedience to parents, to the Lord, to what we know is right.

If we now turn again to that other book which we opened by the side of the book of experience, we find this period of childhood, this next turn of the spiral, pictured in a history which has always strongly appealed to children. The gathering of knowledge is described in the Egyptian experience of Abraham and Joseph, the child's eagerness to learn, in the famine which sent them into Egypt; the child's learning, in the satisfying of their hunger, and especially in Joseph's laying up of the abundance for future need.

And then childhood's training in obedience. It is a fine experience when children regard obedience not as a hardship, but as development and training of their powers, of body and

mind and soul, to strength and skill and promptness of action. Hardship? Who minds the hardship of discipline which makes him strong and gives ability? When, as a result of obedience, one finds harmonious, peaceful, useful life? It is a fine experience, and finely described in the receiving of the law at Sinai (where else could the law so well be given as under the stern cliffs which express the inevitableness of law?), and in the discipline of the desert journey, ending in the conquest of the land of Canaan; the Jordan opened before the ark; the law read to the people at Shechem; the tabernacle set up at Shiloh, and the land divided among the tribes. It is a fine achievement when one reaches this point. Joshua conquers in the strength of the Divine charge: "Be strong and of a good courage; I will not fail thee, nor forsake thee." The land is in possession and at peace. Heaven is ours so far as it can be ours through simple obedience. But life's experience is not ended, neither is the story ended.

We are not always children; we begin to be impatient with the restraints of childhood; we grow restless. The fact is, a new power is developing, to think for ourselves; we desire to think and to choose. It is a disturbed, unsettled time, trying to ourselves and to our friends until our new faculty of reason, with its power to understand God's laws, becomes established as the ruler in our kingdom, in place of authority which ruled when we were children. When the new rule is established, it is stronger than the old, and life has advanced to a higher plane of development; it has taken another turn of the spiral, toward the measure of a man and angel.

This cycle, too, is graphically described in the book of life, the Scripture story. The restless, unsettled time of older childhood is pictured in the period of the Judges, the four hundred years following Joshua when, as the Scripture says, "There was no king in Israel, and every man did that which was right in his own eyes." There are here the stories of Gideon, of Deborah and Barach, of Jeptha and Sampson, thrilling stories for the older children. Thrilling, perhaps partly because in their deeper meaning they describe their own experience.

These were days of inconstant loyalty, the people falling into one evil and another, coming under the power of one enemy and another, and then a leader raised up by the Lord and a splendid deliverance. Such experiences belong to older childhood, splendid experiences of the Lord's power to save. And then the demand of the people for a king. It is the new rational power asserting itself and desiring to rule. You remember how Samuel grieved, the faithful leader, the last and greatest of the Judges, who is himself introduced to us as a child, saying, "Speak, Lord, for thy servant heareth." Who also, rebuking Saul for disobedience, said, "To obey is better than sacrifice, and to hearken than the fat of lambs." Samuel stands for the best in childhood. He is grieved by the wish of the people for a king. So we grieve to see children outgrow childhood, which has been so lovely. So a good child grieves to feel himself outgrowing childhood, becoming restless and impatient. But the Lord told Samuel that the wish of the people should be granted; they should have a king. The Lord knows that when the God-given faculty of reason is established and trained and used to understand and apply His law, a type of life will result stronger and fuller than the simple obedience of the child. The enthroning of this power and its perfecting to real wisdom and strength is pictured in the anointing and reigning of Saul and David and Solomon. It was a crude beginning of a kingdom under Saul; a strong and victorious kingdom under David, as he set the ark of the commandments in Mount Zion and extended the borders of the kingdom on every side; and it was a glorious and peaceful kingdom under Solomon, when every man sat under his vine and under his fig-tree in peace; the soul, a worthy dwelling-place for the Lord, pictured by the temple filled with the glory of God's presence; a rule of love and right, pictured in Solomon's throne of ivory and gold.

Here we complete another turn of life's spiral; we reach another goal, not the final goal—it is not the end of the story—but a goal, a beautiful attainment, a real fulfilment of the prayer that the Lord's kingdom may come and His will be

done on earth as it is in heaven. It is the goal of youth, as the conquest and peaceful occupation of the land is the goal of childhood.

We might think that the story would end here, as having reached life's highest development, as having reached its fullest knowledge of God in its experience of strength from Him in the keeping of His commandments, first in a child's way and then in a youth's and a man's way. But the story does not end here. It moves forward with the division of the kingdom into two, and then the fall of both, of Israel under the hand of Assyria and of Judah under the hand of Babylon. From the captivity Judah returned after seventy years to rebuild Jerusalem and the temple, to re-establish its worship and to set its house in order for the coming of the Lord. And in the fulness of time He came, and His life with men, so full of new revealing of His love and of the ways of safe and happy life, is told us in the Gospels. As if to give us the assurance of several witnesses in regard to His blessed life so full of love and saving help; as if to make sure that it is told from every point of view, and its beauty and power brought home to people of every genius and every kind, the story is given us in four Gospels. What development of life is pictured in this section of the book of life? What advance in knowledge of the Lord is pictured in His wonderful revealing of Himself, in coming into the world, and living as a man with men?

The development in personal life, the advance in the soul's relation to the Lord, pictured in the Lord's coming into the world, can hardly be anything else than an awakening to know the Lord in a personal way as our Divine Companion and Friend. We have felt His nearness and His love, but without knowing Him, in infancy and early childhood; since then we have learned about the Lord and have known His power of guidance and protection in the keeping of His laws; now the life story promises a more personal and tender relationship. Ancient laws and ancient prophecies become living in Him; the Lord's face is seen as it has not been seen before. Previous knowledge of the Lord, and experience of light and strength

in the keeping of His law, contained promise of this relationship; now it is an actual experience. "The law was given by Moses; grace and truth came by Jesus Christ." All that before had been beautiful in theory is now made living in this experience of the Lord as our strong and loving Friend. As with the Lord's disciples, as with Mary and Martha in Bethany, to know and love the Lord was the answer to all questions, the removal of all doubts and fears.

And what in personal experience is the captivity to Assyria and Babylon, with the destruction and rebuilding of Jerusalem? Assyria and Babylon represent a proud intelligence, and a proud and evil will. These are the great enemies of the spiritual life. Israel and Judah made captive by these powers are the spiritual mind and heart either destroyed by conceit of intelligence and pride of heart, or they are the spiritual life afflicted and oppressed until the hatefulness of such self-trust and pride is seen and humbly repented of. When the pride and self-trust are seen and put away, the soul chastened and humbled returns to rebuild its worship and the defences of its life, with a humility and a devotion which make them more strong, more precious to the Lord. This chastening of spirit, giving up the thought that we are wise and that we are strong of ourselves, is what prepares us for the personal knowledge and experience of the Lord, for that further unveiling of the Heavenly Father's face, which is represented in the Gospels; in the blessed coming of the Lord into the world, and in His revealing of the Divine love in words and works of mercy, as He lived with men and went in and out among them, as men learned to know Him as their Friend and found in Him the answer to their questions, the fulfilment of their hearts' desires.

Here, surely, we think, must be the climax, the fulness of development, the clearest vision of God's face. And so perhaps it would be if the joy in the personal knowledge and presence of God could be perfectly humble, perfectly grateful, with no sense of virtue and of superiority to others in so knowing Him, no sense of intellectual pride, and no harsh spirit of contention

with others whose thought of God differs from our own. It would, for example, have come near to the highest religious experience, if the love for the personal Lord enjoyed by the first Christians, with the sense of strength and peace in Him which they possessed, could have increased in intelligence, and at the same time remained innocent, unstained by personal pride and spirit of contention. But their love was not free from selfishness. They questioned who should be the greatest; they looked for chief places in His kingdom. The Lord saw in their devotion seeds of strife and of decay; He predicted that it would not endure; and the Book of Revelation, the last book of Scripture, tells of a further judgment and a further cleansing, by which the pride of intellect (the dragon) and the pride of heart (still Babylon) must be once more cast out, that nothing may come between us and the Lord, to mar the fulness of our life from Him, to obscure the vision of His face of love. This is the promise with which the Scripture closes, the blessed life of the Holy City.

In this last picture of the book of life one almost feels that he is brought back to Eden with which the story of life began. There is again the river of life, and the tree of life upon its banks, and the Lord's presence in all and over all. Yet life moves not in a circle, but in a spiral. It is a return to childhood's nearness to heaven and the Lord, yet it is not the same, for life has passed through several cycles of development; it has risen by several turns of the spiral to an innocence made strong by childhood's learning and obedience, by youthful reason, and by the humbling of all pride of mind and heart. It is a nearness to the Lord which has not in it the seeds of decay, but of endurance and increasing blessing.

William L. Worcester.

DEGREES OF OBEDIENCE

"Obedience" is defined in the dictionary as "submission to authority," and "to obey" is "to carry out orders and do what is commanded." In both these cases force and power to use it are implied, but strangely enough, the obedience to the affections

of love for others and for order itself, as well as obedience from gratitude, and on the lower planes of human life from the natural and corporeal affections such as hunger and thirst and the loves of wife, children, and home are totally ignored. This, therefore, is one of those numerous cases in which the ignorance of the discrete degrees of man's natural and spiritual mind stands in the way, and prevents any clear understanding of the subject under consideration.

But when we turn to the revelation of Divine Truth that is now accessible to mankind, since the internal sense of the Word has been opened to those who are willing to learn for the sake of enjoying the life of religion, which consists in doing good in that substantial form to which all genuine truth both leads and teaches, we can see clearly that obedience is everywhere qualified by the motive that lies within the human mind and causes it.

It follows that the motive that actuates the will of man varies in every degree of both the minds in which man's will resides, all the way from the corporeal, in which he lives for a time, to the highest degree of his spiritual mind, in which he is willing to live for use to the kingdom of the Lord. If we begin with the corporeal existence of man, we cannot help seeing that, far from any harsh authority requiring obedience from fear, the sensations themselves necessary to keep us alive, have pleasure instead of pain attached to them; so that, from the first of life with the young, the exercise of the senses gives pleasure; as with the taste when hunger and thirst are satisfied, with the sight, which with the infant follows the light as it is carried in a room, with the hearing, that is soothed by the lullaby that induces to slumber, while the touch, which is the roof and base of all the other senses, means to the infant that maternal presence which is comfort and security.

Hunger and thirst, intended for use, often lead, when abused by the sensual gratifying of taste, to destruction of health and the shortening of human life on earth. That abuse of use is really self-punishment, subjecting the higher uses of the support of corporeal life, to the lower use of self-gratification;

and is consequently disobedience to man's own humanity in its dwelling place, the human body.

Doubtless, when men at last cease to segregate themselves into corporations distinguished chiefly by creeds or formulated appearance of truth, and learn, from their own structure and the successive and progressive influx of life to its various planes, both their origin and intended destiny, the long lost knowledge of the correspondence between spiritual causes and natural effects will be recovered; and the subject of man's structure and development will be taught in schools, graduated according to the degrees of both minds to suit the capacity of successive classes in both common and high schools in Canada, and their equivalents in other lands.

Then obedience will be recognized for what it really is, in effect, the orderly influx of life into the successive states and degrees of receptive faculties or organisms; which can be best and most easily understood by studying first, the development of man's body from conception to birth; second that of his natural mind from birth to manhood; and thirdly that of his spiritual mind during his whole natural life, till he leaves the body, to enter upon a higher state of existence. The system, if such it can be called, followed by such men as Haeckel and perhaps the majority of so-called scientists has been the reverse of this. For it has been practically guessing at each prior cause in a long chain of assumed developments upwards from the lowest beginning of any organization, to the state in which we find it today.

As an example we may take Haeckel's guesses at the origin of man which he imagined was, as he appears after conception, like the lowest form of vertebrate animal life known to-day. He then imagines man to have developed, seemingly by his own power, as he postulates no other, into some kind of fish with gills. Passing by intermediate states he finds him posing as a marsupial animal, and at length after some more missing links as an ape, who, still by his own power, developed into man as we know him, or think we know him, to-day.

Now, had Haeckel known the law or science of correspond-

ence by which influx of life takes place into natural forms of life, he would have seen that the progressive stages of the human embryo are strictly in accordance with it, and have recognized that the human body's formative stages follow each other just in accordance with the successive stages in which his natural mind or man will develop later, as soon as his corporeal receptacle, the body, is completed, so that he can be born into the natural world; and the soul through which the divine influx operated to form the body can proceed with the corresponding development of the natural mind whose sensuous degree, into which man first comes after birth, is similar on its own plane to the lowest vertebrates, the worms, snakes, and serpents, without limbs, but progressing on their belly through the dust of the earth.

Man is the highest development of animate corporeal life on the earth, able to subdue not only all other animal forms, but also to make the silent forces of nature, steam, electricity, and radio, subservient to his will and use. Still, as is well known, he is, at his first appearance on the earth, the most helpless of all animals; and he passes through the first degree of sensuous life, to the acquirement of knowledge, and later, of a rational faculty; and is then an adult rational man.

Thus, it may be seen, that the parallelism and the correspondence between the sensuous degree is foreshadowed, or foretold, by the worm-like stage; the second, or fish-like stage, representing and corresponding to the knowledges of truth; (and of the truth of this correspondence we have the Lord's promise to his disciples that he would make them fishers of men); while the third degree, which is the first or natural rational, refers to the marsupial dependence on the parental protection as corresponding to the young man's, or woman's, dependence on the parental teachings and advice for a time, after the adult stage is reached.

The attempt to identify man with the ape is simply an assumption, although the pre-Adamites were doubtless much like wild animals, until the spiritual mind and life was breathed into them, and "man became a living soul." And it seems appro-

priate to point out here that obedience that is enjoined on all the animal world through their instinctive knowledge is at the same time their satisfaction, and the pleasure of their lives, as it is also intended to be, and is with man apart from instinct, but received by him as the order of his life, and also the happiness thereof, when he receives it by instruction.

It also seems proper to bring forward in this connection the general broad fact, that everyone can recognize when he takes the trouble to reflect upon it, that the animals are still in the order of their creation. That is, the order of their inflowing life brings with it all the instinctive knowledge necessary for their sustentation, propagation, and preservation, subject only to outside variations of climate and the interference of man. Man alone among animate forms has lost all his distinctive instinctive knowledge, and has everything to learn from external sources; and still, from his inherited depraved will, delights in killing animals, especially birds, and fishes, not because it is necessary thus to sustain his own life, but very often after he has accumulated enough wealth to sustain a hundred men, and is often more proud of his skill in slaughtering, than if he had saved the lives of many of his fellows.

In the latter case of saving life especially at the risk of one's own, it is not at all customary to boast, while to slaughter animals goes by the name of sport and in many countries the native animals and birds have been preserved and protected from the poorer classes who really required them for food, in order that the rich might have the pleasure of inviting each other to join in killing them, when the peasantry were employed to drive them up to a convenient distance for shooting them.

It is perfectly evident that this strong desire to kill is hereditary with most men, especially when it is conjoined with skill that must be acquired, and that becomes an object of competition among them, for eminence is allied to opulence in its appeal to the natural man, who has not yet learnt that it is more blessed to give than to receive.

And yet this is really the keynote to obedience which is so

closely allied to the influx of life to men from the one source of life. The incoming life and its onward flowing current, carries blessing, satisfaction and happiness to all who help it on its way towards the common good; but not to those who take it to be their own private possession, sent or given to elevate them above their fellows, and perhaps to found a family of superior class to the common people.

For, to those who know the laws of influx, obedience consists in helping on the flow because necessarily influx is always according to efflux; although its first law is, that it is always according to reception. To bring this down to its lowest material demonstration, water poured into a jug or bowl takes the exact form of that which receives it, and when it is full there must be efflux, or pouring out, before it can receive more.

Spiritual water is truth from the Divine. That is apparent from the words of the Lord to the woman of Samaria in *Luke* where He speaks of the living water that flows up to everlasting life. All of which goes to show that obedience to divine order is not something to be done by force and fear of punishment. It is the reception of knowledge of how to live a life that will in some way be conducive to the common good of mankind, wherever our use and influence extends.

It is clear, too, that as we proceed through our lifetime on earth, the field of our obedience changes and in very many cases enlarges. We assume, for example, the charge of a family, and become the means, not only of physical and material support, but have also to bear in mind that human souls are entrusted to our care, and the formations of human mind and character, proceeding day by day and hour by hour, depending largely on the precepts they receive, and examples they see before them.

That this responsibility is good for all who feel the importance of it, is doubtless true. Happily for us the natural affections that are aroused in us, make, or should make, this period the happiest of our lives, or should at least be the entrance to a new conception of life, as well as of dependence on our heavenly Father, that will sustain us throughout our lives with

ever increasing confidence and trust in the Divine foresight and care, that has brought us so far, and blessed us so highly.

But the obedience of the natural mind to the order of its three successive degrees, it should be remembered, is in reverse order to that of our spiritual mind's progress and development into the order and form of heaven, until it becomes a heaven in the least form. For when man has attained to the adult condition, the opening of the lowest degree of his spiritual mind, this opening, it will be found, is coincident, not with that of the lowest degree of the natural mind but with the highest, namely, the natural rational. He must begin to think rationally from divine truth before he can distinguish between the true and the false, and so reform the lower degrees of the natural mind, first, the scientific or middle degree, and then, when this opens the way, the sensuous degree. Of the last we read that, in the middle of the eighteenth century, few people were regenerated down to the sensuous degree. This has long made, and still makes, necessary, holy days and seasons for prayer and fasting, when the sensuous may become quiescent for a while, and men prepared to worship the Lord with the aid of imposing ceremonies, in great cathedrals with grand music, and gorgeous vestments. Doubtless such things still have their uses, as reminding men and women of the transitory nature of human life on earth; just as Moses had to see a bush burning, but not consumed, before he could learn the ground was holy, and that he must take off his shoes from his feet before he could be instructed in the Divine presence.

The feet, as the lowest part of man as to the body, correspond to the natural mind. On this topic we read:

> By shoes are signified sensuals, and sensuals, which are the externals of the natural, are such that they cannot be present when the Divine is the object of holy thought . . . and sensuals, which are the externals of the natural, are such that they cannot receive the Divine, for the reason that they are in what is worldly and corporeal, and also in what is earthly, for they receive worldly and corporeal things first; hence things in the memory from sensuals are derived from the light and heat of the world, and little from the light and heat of heaven. . . . Therefore when man thinks of such things as are of faith and love to God, if he is good, he is raised from the sensuals which are the externals of

the natural towards interior things consequently from earthly and worldly, nearer to heavenly and spiritual things. From this it is plain what is meant by putting off the shoes from the feet (Arcana Cœlestia, n. 6844).

Bearing this in mind and remembering also that imagination is the peculiar human faculty given to man by which he can, if he will, be raised in thought above the lower sensuals of taste and touch, we can understand both the value and danger of what are known as the fine arts, in which the field of the imagination lies. While on the one hand, we read much in the revelation of things heard and seen, of the marvellous architecture of the spiritual heaven and the choirs of angels singing the glorification of the Lord, and we know of the immense use made of both architecture, sculpture, music, and singing in the Roman Catholic Church to overawe the uneducated masses of the simple and ignorant, and keep them in obedience; yet, on the other hand, the terrible abuse of these same arts, combined with dancing, acting, obscene plays, and the sight of obscene pictures and photographs, as well as the gratification of the taste by alcoholic liquors, and a superabundance of flesh foods, altogether destroy both mental and corporeal health, thus both soul and body.

Nor should it be forgotten that all this external grandeur belongs to the spiritual heaven but in the celestial heaven we read that the celestial race of men who lived before the fall are still living in tents, with all the simplicity that this implies, because they do not require the external and sensual delights. They have no need of such stimulation or reward for their obedience, for their obedience is itself the delight of their lives. Thus it can be seen that there are discrete degrees in obedience each of which has its own reward or satisfaction, and these succeed each other in man's progress through regeneration and are really the stages through which he adopts the Lord's will as his own, while still feeling that it is supplied to him from its Divine source. Also, so long as it is actuated by fear, obedience is on its lowest natural plane; the next plane above is from desire for reward; and above this it comes from affection first natural, as from parents to children, then spiritual

from the love of the neighbor or the common good, and in its highest development from the love of God and delight in forwarding His kingdom on earth and in heaven.

Thus we read in "Arcana Cœlestia," n. 6396:

> For the man who is being regenerated by the Lord is first in truth but not in any life of good from truth; next he is in the good of life from truth, but not yet from good; afterward, when he is regenerated, he is in the good of life from good and he apperceives truth from good, and multiplies it in himself; these are steps of regeneration . . . [With] those who are in the good of life from truth, but not from good, the good with them lies concealed in truth, as yet deeply hidden, and gives them affection for truth, and impels them to live according to truth. They who are such are in the Lord's kingdom but as they do not do good from good but from truth, that is, not from a new will but from the intellectual, thus not from love but because it is so commanded, they are therefore among those in the Lord's kingdom who are in the first or lowest heaven. . . . They adore external things and disregard internal. No one perceives what is internal but he that is in good.

In accordance with this we read farther in "Arcana Cœlestia," n. 5368:

> Good is adjoined to truth in the natural mind provided the natural applies itself and obeys. . . . The internal mind of man is what ought to command, and the external is what ought to obey; and it obeys when it has for its end, not the world but heaven; not self but the neighbor.

Thus we may see how man's regeneration progresses to the second or spiritual state, and heaven, where the love of the neighbor reigns, and obedience is rendered to the common good in preference to self and its reward. But of the later and still more advanced state we read:

> But afterwards when man has been regenerated, he does good from affection, thus from love. These two states (of obedience from command, and from love) with man are completely distinguished in the Word, for the reason that man cannot be in both states together (Arcana Cœlestia, n. 7857).

In another place obedience from love is called consent as opposite to obedience from command; again, in n. 6513, we read, "Obedience also is consent; but obedience is said when

of inferiors and consent when of superiors." All of which corroborates the teaching that Heaven's rule is by the influx of love from the Divine, and obedience is the exercise of that love, while hell is ruled by command and obedience is maintained by fear.

T. Mower Martin.

CURRENT LITERATURE

EVOLUTION

Like a vast number of other substantives, the term "evolution" is subject to various definitions. Acceptance or rejection of the word as used in any connection, approval or disapproval of its employment in any case, depends upon our own understanding of its meaning. In the present consideration let us turn to the "Standard Dictionary" and choose that definition of it that seems best to fit the subject we are to consider. It runs thus: "The derivation or the doctrine of the derivation of all forms of life by gradual modification from earlier and simpler forms or from one rudimentary form." A subsequent definition applies it to "the cosmological theory that accounts for the universe and its contents," of course including derivation of life forms as above; and under this section we find the following discriminatory paragraph:

> Evolution is variously distinguished as *materialistic evolution* which denies everything but matter and motion in the evolutionary process; *agnostic evolution,* which postulates an unknown and unknowable as the basis and explanation of the process; and *theistic evolution,* which assumes a God back of all, working out results along the unalterable line of natural law, and by physical forces exclusively,—often improperly confounded with the *development theory.*

We need to notice here the participial phrase "working out results along the unalterable line of natural law, and by physical forces exclusively." Evidently we are here practically within the domain of naturalism pure and simple, the only essential difference between agnostic and theistic evolution on the one hand and materialistic evolution on the other being the recognition of something besides matter and motion as essential in any explanation of the universe, and the willingness or unwillingness to use the term "God" in this connection. Unless

one is willing to limit one's idea of God to a being restricted to "working out results along the unalterable line of natural law, and by physical forces exclusively" (whatever those expressions may mean), one cannot accept evolution as here defined; and certainly no Christian can.

Let us turn now to the definition of the theory of development, with which (we have just been told) evolution is "often improperly confounded." The first definition given of this term identifies it with evolution,—the usage that we have just been cautioned against, but which has become very common. The second definition reads:

> The theory of the orderly unfolding of the system of the universe under divine guidance, according to divine plan, and with various divine interpositions.

That is better; and it is as far as our dictionary goes. This is the meaning that such men as Harry Emerson Fosdick and many other religious leaders attach to the word "evolution" at the present day. But for a New-Churchman, who recognizes the omnipresence, omniscience, and omnipotence of his creator, and the universality of the Divine providence, it is far from adequate as a term to apply to the process of creation. He believes in God first and foremost and all the time; and that "He operates from first things through ultimates, and thus into mediates" (Apocalypse Explained, n. 1086).

Let us bear all this in mind as we turn to consider two recent books on evolution: "The Earth Speaks to Bryan," by Henry Fairfield Osborn; and "Evolution for John Doe," by Henshaw Ward.* Dr. Osborn was born in 1857, and the account of him in "Who's Who in America" would imply thorough knowledge of the facts upon which the theory of evolution is based; in short, that he is recognized as one of the highest authorities on the subject. Mr. Ward's name does not

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**The Earth Speaks to Bryan.* By Henry Fairfield Osborn, President American Museum of Natural History. New York: Charles Scribner's Sons. 1925. 91 pp., 12mo. $1.00.

Evolution for John Doe. By Henshaw Ward. Indianapolis: Bobbs-Merrill Co. 1925. 354 pp., 8vo., illus. $3.50.

occur in the 1923 edition of that work, and he apparently is not a scientist in the usual acceptance of the term; but it seems likely that his book will entitle him henceforward to a position among such authorities.

First, we need to note that, as was to be expected, both these authors professedly use the term evolution theistically: i.e., Dr. Osborn definitely claims to be a Christian (p. 51); and Mr. Ward incidentally asserts his theistic belief (p. 322), and seems to class himself as a Christian, for he has entitled the final chapter in his book (pp. 332-6) "The Fosdick Idea," and concludes that chapter with a two-page quotation from an article entitled "God and Evolution" by Dr. Harry Emerson Fosdick, which appeared in the *New York Times* as a criticism of Mr. Bryan's position, and in which Mr. Fosdick asserts that Christianity and evolution are not mutually exclusive. "If Fosdick is wrong," says Mr. Ward (p. 334), "heaven help the church." I shall have occasion to speak of Dr. Fosdick's views again presently.

The table of contents of Dr. Osborn's book reads as follows:

> I. The Tennessee Trial (the author states the real issue); II. Evolution and Religion (the author's first reply to Bryan); III. A New Inquisition (the author refers to the coming Tennessee trial); IV. Evolution and Daily Living (the author shows that evolution demands the highest ideal of conduct); V. Credo of a Naturalist (the author shows that the reverent study of Nature leads to religion).

With the exception of the first chapter,—in which he says that the man really on trial was Bryan and not Scopes, and in which he calls upon Bryan to quit his contention and instead to consider the indubitable evidence for evolution,—these papers have been previously printed either in the *Forum* or the *New York Times*. As was to be expected, they are popular and shallow; but being assertive, and from a man of high standing in his field, they will doubtless carry much weight with readers whose opinions are mostly the result of judgment by proxy.

Mr. Ward's book is of a totally different sort; and I doubt if there is yet available a better book to give a comprehensive understanding of the various lines of facts upon which the

theory of evolution rests, and the various so-called factors in the evolutionary process. The "John Doe" of the title is the nondescript character of that name who is familiar to students of book-keeping; and the book aims to be a clear account of the subject for any intelligent person. It is divided into three parts: (1) a general outline of the subject; (2) the evidence in considerable detail; and (3) the various so-called factors of evolution, and the bearing of evolution on religion. Of course we have here the usual process of reasoning from effects to proximate causes, without any adequate recognition of real causes.

It may be well to recall here certain things that Swedenborg has said concerning such reasoning, so as to see how far we may be justified in accepting tentatively the results attained in this case. The following passages are from his "Divine Love and Wisdom":

> The sun of the spiritual world and its essence, and its heat and light, and the presence of the Lord by means of it, have been treated of . . . . because God is treated of, and love and wisdom; and to treat of these (i.e., the spiritual sun, etc.) otherwise than from their very origin would be to treat of them from effects, and not from causes. And yet effects teach nothing but effects, and when they alone are examined, they do not bring to light any cause; but causes bring effects to light; and to know effects from causes is to be wise; but to search for causes from effects is not to be wise, because then fallacies present themselves, which the investigator calls causes, and this is to turn wisdom into folly. Causes are prior, and effects are posterior; and prior things cannot be seen from posterior; but posterior can be seen from prior. This is order. This is the reason why the spiritual world is here treated of first, for all causes are there; and afterward the natural world, where all things that appear are effects. (N. 119.)
>
> The correspondence of the will and the understanding with the heart and the lungs cannot be confirmed abstractly, that is by rational things alone, but it may be confirmed by effects. In this it is like the causes of things, which may indeed be seen rationally, but not clearly except through effects; for causes are in the effects, and make themselves to be seen through them. Not until this is done can the mind assure itself concerning causes. (N. 375.)

See also what Swedenborg says in "Arcana Cœlestia," nn. 5497, 5580.

If we bear in mind the shallowness and inadequacy of the

theistic assumptions in the theory of evolution, we seem justified by these passages in not taking too negative an attitude towards evolution as part of the general story of creation, provided the evidence seems to us sufficient. And personally I think that most persons who read Mr. Ward's excellent book will find the evidence as there summarized quite adequate for the general conclusion. An additional chapter on causes, presenting a modified summary of Swedenborg's teachings about creation in his "Divine Love and Wisdom," would supply the needed theistic foundation. In this connection it should be noted that the process of evolution does not necessarily exclude instantaneous creation, which Swedenborg seems clearly to teach, though in a somewhat argumentative way; and, bearing in mind the universality of the Divine Providence, and Swedenborg's dictum that "propagation is perpetual creation" (Arcana Cœlestia, n. 5116), we have no reason to affirm that instantaneous creation and evolution are mutually exclusive. Moreover, of the possibility of special and instantaneous creation on the physical plane, the evidence seemingly furnished by the materialization phenomena of spiritualism should not be overlooked.

As previously noted, Mr. Ward's book ends with a brief chapter entitled "The Fosdick Idea," dealing with the bearing of the theory of evolution (theistically interpreted) on religion. This prompts me to call my readers' attention to an excellent popular article entitled "Evolution and Religion" by Rev. Dr. Harry Emerson Fosdick in *The Ladies' Home Journal* for September of this year, merely reminding them of the wholly unsatisfactory theistic implications involved, and cautioning them against one thing towards the close where, in my judgment, he is greatly in error. Let me quote part of that passage, interspersing a few remarks of my own at the same time in brackets:

> To many minds the central problem in this realm (of evolutionary theory) concerns man's soul [from a religious standpoint, decidedly so]—his invisible personality with intelligence, purposefulness, goodwill centered in an abiding self-consciousness.
>
> Where in the course of evolution, they ask, did this selfhood get into

man? When did his soul begin? To which one may well reply by asking another question: In the course of each individual's evolution from conception to maturity, where did his selfhood begin and his soul come upon the scene? [This reply, while broaching an extremely difficult problem, evades the actual question in a wholly unjustifiable and unsatisfactory way.]

The problem is no different for the race than it is for the individual. [That statement, I maintain, is absolutely false.]

Ignoring the loose use of synonyms in this passage, we should promptly and emphatically deny this last assertion. From the standpoint of practical religion, the central problem *is* right here; and it concerns primarily the race and only secondarily the individual. The theory of evolution (theistically interpreted) seems adequately to account for the origin of man's physical body as such, and up to that point makes of the story of creation one continuous whole, leading in an orderly manner from the infinitely distant past even to the present. It seems an entirely adequate theory, so far as man as a mere animal is concerned. But man is more than an animal; and it is just that in him which is more than animal and which makes him man, with which we are now especially concerned,—his intelligence, his rationality, his free-will, his spiritual personality, in short, his immortal soul. In the theory of evolution as customarily presented, nothing has any vitally important bearing upon religion until we get to the question of the human soul; and that question, in this day of psychology without a soul, is usually ignored.

If we look upon man's nature as not differing in kind, but only in degree, from the natures manifested in the higher animals other than man, we are on ground absolutely fatal to religion. From that standpoint we trace back the evolutionary process, so far as mental phenomena are concerned, to more and more primitive forms of mental ability. This may seem to fit in very well with the infinite backward regress involved in the theory of re-incarnation, which theory in this way seems to supplement on the mental and spiritual plane (considering these planes as one for the moment) the theory of evolution on the physical plane. And if we assume that negative karma has been on the decrease through the succes-

sive centuries of the past, then the two theories together seem to give glorious support to the idea of "the ascent of man."

But no New-Churchman adequately informed with regard to the teachings of Swedenborg can for a moment accept the theory of re-incarnation, however prevalent in religions not Christian; for, first of all, Swedenborg explains in a totally different way those rare cases of resurgent memory that seem to furnish positive evidence for that theory; and again, it is certain that if there were any such drift of souls back from the spiritual world to the physical again, he would have told us about it.

Absolutely denying re-incarnation, then, the crux of the evolutionary theory from a religious standpoint is, as I have said, found in just this consideration of man's immortal nature. In Swedenborg's teaching, the difference between man's nature and that of any mere animal even the highest, is a difference of kind. I needn't dilate upon that fact here. Man alone, of all animals born on earth, has an immortal spiritual nature. To be sure there are animals in the spiritual world; but they are not the deathless parts of earthly animals, but are evanescent creatures of the spiritual world itself, having no independent existence dissociated from the human spirits where they appear.

While from the standpoint of the history of civilization there is some ground for speaking of "the ascent of man" as a closing chapter in the story of evolution, nevertheless, if we are not cautious in this connection, we may find ourselves on ground fatal to religion in another way; for we may thoughtlessly assume that progress in mental attainments and in so-called civilization has been paralleled throughout the ages by progress towards spiritual perfection. Such an assumption is fatal to true religion; for it obviously eliminates from the history of humanity the incident of the fall of man. And if no fall, why any need of a savior and of redemption? Thus all vitality is inadvertently removed from Christianity: Jesus was only a deluded mortal after all, perhaps a crazy imposter, in spite of his lofty teachings and example; and Unitarianism and Universalism are the only rational beliefs. Let us there-

fore sing the praises of liberal religion, which, viewing each and every man as an angel in the making, has seemingly freed mankind from all the dogmatic shackles of the past, and has totally perverted true religion by glorifying ordinary human nature, and practically ignoring the doctrine of the second birth and its necessity for salvation.

But when we view man as differing in kind from all other animals, then the question with which we need to confront the evolutionist is just this one as to when human nature first appeared on earth. If we assume that, at some unknown, but not infinitely distant, time in the prehistoric past, a creature endowed with true human nature by special instantaneous creative act was born into the world from parents not so endowed, we have a condition in which an embryonic angel finds itself in a body impelled by hereditarily inherent animal instincts and impulses. The theory of the fall of man, resulting from conflict between higher and lower natures in one body endowed with full human consciousness, again finds place in the history of mankind; and the story of the successive spiritual eras of humanity, as recounted by Swedenborg, become entirely acceptable on rational grounds.

To be sure, Swedenborg tells us that the earliest men, the pre-Adamites, walked on all-fours and lived like animals at first, and only gradually attained the Adamic state, at which time those celestial men had open and conscious converse with the souls that had passed on into the spiritual world. We may wonder that beings possessed of angelic natures and consciously surrounded by angels should fall from their high estate. But if we assume that their consciousness was less adapted to attaining mystic communion with God than to a steady growth in selfhood, the fall was involved in the latter tendency. And after the fall man could be saved only by making him aware of the hellishness of that selfhood, and the necessity of losing his life in order to save it.

B. A. Whittemore.

FOR YOUNG PEOPLE*

Hector Waylen's little book, "Mountain Pathways," published some years ago, was greatly appreciated by New-Churchmen in this country. Since then he has been the author of several books which have a New-Church ring even in the titles, although we believe that he has never associated himself with the organized New-Church body. In the present pamphlet he refers four times to Swedenborg, and all the way through, as well as in his subtitle, "A Pamphlet for the New Era," his attitude is that of a New-Churchman. We have classed it with writings for young people because its purpose is to guide in character formation, although it is purifying and stimulating for readers of maturity. Mr. Waylen's literary style is crisp, clear, vigorous, awakening interest and holding it from start to finish. If "cleanliness is next to Godliness," this little essay is a good introduction to religion. "The Clean Life" is in these days an appealing phrase in frequent use. It suggests first of all purity in the sex relations; but all that is said about that subject seems to be summed up in two or three terse and strong paragraphs, which may be cited as examples of the author's remarkable power of expression; to wit:

> All social schemes which destroy the family are self-condemned, for the human family is a type of Heaven, and a school of education for it. And as the integrity of family life rests upon true marriage, so purity in every phase of sexual life is the essential condition to the existence of that higher relationship between the home and Heaven.
>
> When young people seek to know and to do God's will in these things more than their own, there will not be so many cases in which marriage is a failure.

Breathing clean air is made the first essential of a clean life; and when we remember that life begins after birth with the first breath of the baby, and that breathing purifies the blood

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*_The Clean Life—for Body, Soul and Spirit._ By Hector Waylen. Oxford, England: Fox, Jones & Co., 1924. 24 pp., 12mo. Paper, 20c.

*_Things Young People Ought to Know._ By Rev. Frank Holmes. Manchester, England: New Church Depot, 1924. 36 pp., 16mo. Paper, 20c.

of the body even as receiving truth from the Lord purifies the thoughts and affections of the soul, we see the logic of this starting point. Incidentally the use of tobacco to vitiate the air we breathe is then discussed. He brings scientific authorities to show the harmfulness of tobacco to the body, and especially to the most delicate nerve structures, and thence to the capacity for receiving spiritual influx of the higher order. He finds the use of alcohol even worse in its effects upon the physical and spiritual life. And thence he proceeds to discuss the kinds of food conducive to health and cleanliness in a reasonable fashion. So he advances to a consideration of the house and the home; and of the prohibition of war. Thence follows quite naturally a presentation of the Religion of Jesus, to which is given a fully New-Church interpretation. Indeed, he quotes Swedenborg as an authority for worshipping the Lord Jesus as God Himself manifest, saying,

> Emanuel Swedenborg, who wrote more deeply upon this subject than anyone since the apostle John, says it cannot be understood without Divine illumination (T. C. R. 165). In the Divine nature, he states are three "Essentials" in unity. But this much may be received by the simplest mind, that *God is one*, and that *He revealed Himself in Jesus.*

He presents the New-Church doctrine of the atonement under the subtitle, The Way of the Cross. He warns the reader against spiritism and other modern "fads" under the subtitle, The Psychological Wave; and he points to the deeper meaning of the Word of God under the guidance of "a personal vital relationship with the Lord Jesus" as the only path of safety.

In "Things Young People Ought to Know" Mr. Holmes rises at once into spiritual things. His purpose is to show young people what the Church can do for them, and how little life amounts to without receiving the Lord and His kingdom into it, how it becomes a failure and disappointment. So he contrasts the selfish with the unselfish use of life in the world. In his third chapter he asks "What interests have you?" and shows the advantage of becoming interested only in the best things in an ascending progress; for "the lower interests open and develop the lower degrees of the mind, while the higher

interests open and develop the higher degrees." In the next chapter this principle is applied to the choice of friendships; and warning against what Swedenborg terms the "friendships of love" is given. The closing chapter, on "Whom to Marry?", reaches the climax of the things young people ought to know. For marriage when properly received opens the way into all the powers and joys of heaven, beginning in this world and going on forever in the spiritual world.

H. Clinton Hay.

AN INSPIRING HANDBOOK TO THE NEW TESTAMENT*

When the reviewer closed this book of less than two hundred small pages ("Literature of the New Testament", by H. R. and C. E. Purinton), he felt moved to get at a number of books in the New Testament again as soon as possible. The little book has the right effect.

One likely fault of so concise an account of books as this, is uniformity in the treatment of them. But here analysis varies in method aptly and beautifully. Five main heads to the discussion themselves give the reader a quick feeling for the stages in the formation of the New Testament literature: "The Oral Period"; "The Period of Paul"; "The Period of the Fall of Jerusalem"; "The Period of Persecutions"; and "The Period of the Beginnings of Heresy". The order in which the books appeared, scenes and circumstances out of which they emerged, the message of each, its literary force and beauty, an amazing amount of fact really, is all told simply and interestingly. There is much really good quotation from other students, and illustration from art and poetry. Questions at the close of a chapter direct reflection, and class exercises, and further study.

Even from the survey's point of view, too little, it seems

**Literature of the New Testament.* By Herbert R. Purinton and C. E. Purinton. Charles Scribner's Sons. 186 pp., 16 mo. $1.25.

to the reviewer, is said in summary of the Book of *Revelation.* The account of how John came to write the book also seems defective in not mentioning the vision-experience which the modern scholar treats as real. In the discussion of the Fourth Gospel an intrusion of theological views (to the effect that the Fourth Gospel's "coming of the Spirit" is its equivalent for and interpretation of the Synoptists' "return of the Son of man") takes away from the book at that point for many. This Gospel as a whole is vividly presented as a drama.

Throughout a pictorial presentation commends the book to classes of young people. *Luke* as "The Artist's Gospel" and *Romans* as "A Cathedral of the Faith" lead to memorable ways of reading and grasping those two books. One really wants to read about them, and about "The Magna Charta of Christianity," "A Picture of the First Great City Church," "The Message to the World's Capital," and "Pen-Pictures of the Early Church".

We quote from the book at two points:

2. "Six Waves of Joyous Expansion."

Robert F. Horton has happily expressed the history contained in Acts under the figure of six successive waves of the advance of faith from Jerusalem to Rome. This is the most interesting way to study the contents of the book. The first wave (1: 1-6: 7) carries the faith from the first little church in Jerusalem through the whole city. The second wave (6:8-9:31) carries the Gospel throughout Palestine. The third wave (9:32-12:23) advances to Antioch and covers all Syria. The fourth wave (12:25-16:5) sweeps over Asia Minor. The fifth wave (16:6-19:9) goes over to Europe, and occupies Macedonia and Greece. The sixth wave (19:10-28:31) reaches the capital of the world.

"The pulsing of the waves of the tide, as they climb up the beach of the world, gives the reader the feeling that the book as a whole is the first chapter of a record which would continue until the world should be covered, as the waters cover the sea." The account of this movement bears the title Acts of the Apostles, but it might better have been called The Acts of the Spirit of the Risen Christ, because from the second chapter on we have the emphasis placed on the leadership of Jesus, whom the tomb could not hold. As in the Gospel of John, Jesus is represented as passing through closed doors, so in Acts no obstacle is great enough to hold him back. He leads his

Christian forces against all opposition over the mountains and across the seas, until the center of the world is reached, and forces are set in motion which are destined in three centuries to conquer the whole Roman Empire. (Pp. 111, 112.)

4. The Central Figure of the Gospels.

While the Gospels agree in the great essentials, they differ in many little details. Yet these differences only accentuate the fact that all the great lines point toward the figure of Jesus Christ. A good illustration of this is Holman Hunt's painting entitled, *Finding Christ in the Temple.* It is a very complex picture. There is a large, ornate building, several groups of hostile people, besides Joseph and Mary and Jesus. As you study the picture, whether you look at Mary or at a Rabbi or at one of the women in the background, you will see that the lines of composition focus on the face of Jesus. So it is in our three Gospels [only the synoptic Gospels were under consideration here]. (P. 58.)

"The New Testament was written to tell about Jesus. And it is Jesus that modern readers of the Bible want to know." The authors do not say this in their preface, and then forget it.

Ww. F. Wunsch.

BRINGING HOME THE GOSPEL STORY*

Perhaps almost half a century ago New-Church Sunday-school teachers were advised to read the historical novels of Georg Ebers, the great Egyptologist, in order to gain a more realizing sense of the Old Testament stories of Moses and Joshua as set forth in "An Egyptian Princess," "Uarda," and "Joshua." The usefulness of those books for that purpose has in no wise diminished. In "Zatthu" Dr. Sears has given us an historical novel wrought out of the Gospel story which is fully equal in every way to the works of Dr. Ebers, and in some respects more satisfactory to a New-Churchman, because Dr. Sears is himself a New-Churchman, and evidently always has in mind the deeper spiritual significance of the events which he

**Zatthu—A Tale of Ancient Galilee.* By Edmund Hamilton Sears. Boston: The Cornhill Publishing Company. 1925. 467 pp., 8vo. $2.00.

is so skilfully and reverently portraying. Indeed, the very fact that he is a son and namesake of the Rev. Edmund Hamilton Sears who wrote "The Fourth Gospel the Heart of Christ," which so delighted New-Churchmen of his day, accounts for the reverent tenderness with which he treats the story of our Lord's life with men, and for the remarkable clarity and beauty of literary form with which he clothes it.

In Zatthu is personified the Messiah of Jewish expectation. As the Foreword says:

> In the days of Pontius Pilate no one actually figured as he figures in these pages. But he truthfully embodies the spirit of sedition that made the Jews unceasingly restive under Roman rule and finally led them to rebel against it to their own undoing in the reign of Vespasian. Indeed, the fierce hatred that brought on that disastrous conflict and the destruction of Jerusalem by Titus might easily have been fanned long before into a flame of rebellion. That Pontius Pilate realized how critical the situation was is shown by his surrender to the priestly party when they accused Jesus of Nazareth of treason against Rome and clamored for His death.

Zatthu, about whom the story centers, was eager to lead the Jews to the commission of this very crime against Rome of which they falsely accused the Divine Savior, and in the first half of the story is busy about it with an intense devotion, which seems to him and his friends pure patriotism, and altogether praiseworthy. But at every step he finds himself thwarted by the preaching and healing work of Jesus. Hence he comes to hate Jesus with the burning hatred of the Pharisees of whom he was one by birth and heritage. The traditions of the Pharisees were sacred above all things in his sight, and the Lord Jesus was continually casting them aside as false and evil, and setting men free from the tyranny of them instead of from the tyranny of Rome. So Zatthu found himself the very opposite of the Lord Jesus, and in every way opposed to Him. The Lord Jesus was the Prince of Peace indeed, while he (Zatthu) was striving to make himself the King of War. It is the story of the natural man at strife with the Lord of the spiritual man. Is not this the real nature of the Gospel story? Therefore Dr. Sears has wisely seized upon the very crux of

the matter he has in hand by thus presenting Zatthu as the personification of the Jewish spirit, or that of the self-righteous natural man, which unwittingly denies and crucifies the Savior of mankind.

But happily Zatthu is carried farther in the story. He is shown to be a sincere seeker after the truth and the true welfare of his people, although the good that is in him has to be purified of selfish ambition through disappointment, hardships, and failure, until he lies at the gate of death. Then through the intercession of a beautiful Greek woman who faithfully loves him, and who herself has become a disciple of the Lord Jesus, he is miraculously restored to health, and becomes a worshiper of the Savior, and as faithful a friend as he had been before a determined enemy.

The Divinity of the Lord is made to shine forth wonderfully in His meek and lowly humanity, and skilfully is depicted the feeling of helpless adoration with which His disciples and friends followed Him to His crucifixion, feeling that it was the mysterious will of the Father—that what He said of His life was in some way true, that He had power to lay it down, and that He had power to take it again, that the power to save, and even to raise others from the dead, for some mysterious reason was not being exercised for Himself, and yet that it was His still. Thus torn with grief and perplexity they awaited the revelation of how He would fulfil Messianic prophecy. His resurrection brought a joyful and gradually unfolding realization that the redemption He brought was to be spiritual and eternal in its results rather than temporal, and that it was not for the Jews alone, but also for all nations who might believe on Him through their word.

Certainly one receives many new suggestions, and is brought into a more living intimacy with the Lord and His disciples by reading this book, which is, indeed, a sequel to another by the same author, on life in Rome in the time of our Lord, entitled, "The Son of the Prefect."

H. Clinton Hay.

ART FOR LIFE'S SAKE*

The nineteenth century heard much of *art for art's sake:* art for the sake, that is, of technical mastery, of dominance over one's medium. This doctrine of a cult rose naturally enough out of revolt against nineteenth century Philistinism, which cared for nothing in literature and art but what (with frequent confusion of values) it called the *story*. But aestheticism has always proved a sterile philosophy; and even in the nineteenth century such aesthetes by nature as Ruskin and Morris emphasized what I have called *art for life's sake.*

Philistia and Bohemia still continue to oppose their walled cities on either side of the Pilgrim's Progress. Fortunately, the pilgrim still has his guides to lead him past these equal foes to his spiritual life. While Philistines and Bohemians have agreed in categorizing art as something apart from life, with interests and conventions of another order, a number of humanists of broad attainment in various fields, of rich and unattached culture, have given expression to the view that "art is woven into the whole texture of life, and is unintelligible taken as an isolated phenomenon." Classic expression has been given to this point of view of the great Santayana, the most beautiful prose writer of our age; and recently Havelock Ellis's widely read "The Dance of Life" gave more popular form to substantially the same philosophy.

In 1922 a wealthy manufacturer of Merion, Pa., who possessed besides a valuable collection of paintings including the modernist's catholicity of taste and intellectual background, organized at his own expense a Foundation intended to make the fine arts take once more the place in the corporate life of the people which they seem to have held in the Middle Ages and the Renaissance. The means employed for this laudable end include courses in the history and psychology of the arts at Columbia and the University of Pennsylvania, summer studies in the European museums, and the writing and publica-

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**The Aesthetic Experience.* By Laurence Buermeyer. Merion, Pa.: The Barnes Foundation, 1924. 183 pp., 12mo. $1.50.

tion of a magazine and books. "The Aesthetic Experience," one of the first of these books to be issued, is by an Associate Director of Education in the Barnes Foundation; and in it Dr. Buermeyer has performed the valuable task of combining with the first principles of Santayana, Dewey, Bosanquet, and Hocking (to whom gracious acknowledgment is offered) the specific problems and the specific equipment of the student of painting. The combination is a happy one. The frequent illustrative paragraphs make the principles easier for the lay reader to grasp (Santayana's difficulties are great, in spite of the lucidity); and the style has real distinction, which it is a pleasure to commend.

The consideration (capitalized by Ellis) that Life is the greatest of the Fine Arts, leads the reader gradually to the consideration of the close relation which the Fine Arts themselves sustain to Life, from which they spring, and to which they minister. To "become conscious of the meaning or purpose" of any act is to have made it aesthetic; to make life increasingly the Life of Reason is to make it an art. But in life matter is always to a certain extent recalcitrant; form is never perfectly the master. Art exhibits this perfection. In a work of art "there is no residue of brute fact, destitute of meaning" (p. 78); things are "so controlled as to reveal their maximum significance."

Two later chapters consider the well-worn topics of *Art and Morality* and *Art and Religion.* Under the first we have a fairly successful expression of the Santayana-Ellis point of view, which may be designated the rational-aesthetic. Morality is integration. Moral purpose is the process of "giving to the instinct a direction and organization such that separate instincts, instead of warring with one another, will harmonize and so far as possible reinforce one another" (p. 131).

The treatment of Art and Religion is disappointing, indeed the least successful chapter in the book. Here Dr. Buermeyer deserts his Santayana-Dewey affiliations for the popular current form of mysticism, dilute and sentimental. It is a little difficult to see how the agnosticism of the writer's general

philosophic point of view (always shaded down from some of his master's materialism) can be combined with mysticism in religion. In this, as in many other departments of life, however, what seems required of us is less intellectual consistency than consistency with the prevailing tendencies of contemporary thought, even when those tendencies are illustrative of confusion.

AUSTIN WARREN.

THREE BOOKS WORTH READING:

The Massachusetts New-Church Union has recently acquired the entire publisher's remainder of the following books by that ardent Swedenborgian, Henry James, the elder, father of the late Professor William James, the psychologist, and Henry James, the novelist.

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